

THE
SPEACH OF THE KIRK
OF
SCOTLAND
TO HER BELOVED
CHILDREN.

H *Fu, ha Domine Deus, quia ipsi sunt in per-
secutioe tuâ primi, qui videntur in Ecclesia
tua primatum diligere, gerere principatum; in pe-
dire salutem et persequi Salvatorem. Bernârd.*

Alace Alace ô Lord God, for they are
cheefest in thy persecution, who love the first
and chief places and to bear rule: to stay the
course of salvation is to persecute the Savi-
our. *Bernard.*

S *In plicitas amentia, malitia sapientia nomen
habet, virq; boni usq; adeo irridentur, ut fere
nullus qui irrideri possit, a; pareat. Petrarch.*

Simplicitie now carieth the name of mad-
nes, malice the name of wisdom, and good
men are so deided, that almost no man can
be found to be derided. *Petrarch.*

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THE KIRK OF CHRIST IN
SCOTLAND TO HER DEARLY
beloved Children, wisheth
purity and peace.



AS I your loving mother fearing to be finally deserted of my glorious Spouse the Lord Iesus, and to be childles hereafter, haue weeped sore in the night this time bypast my teares are on my cheekes; Among all my lovers few to comfort mee, my friendes haue dealt treacherously with me, they are become my enemies, Lament. 1. 2. So would ye my dear children dolefully cry out: The joy of our heart is ceased, our daunce is turned into mourning, the crown is fallen from our heads, woe unto us that we haue sinned, Lament. 5. 15. 16. If ye were touched with the sense and feeling of your present estate, and could by the thick shadowes of this evening be brought

to consider the comfortles desolation of that approaching night of darknes, after so bright a day of visitation. But so much the more dangerous is defection, and the mysterie of iniquitie the more pernicious, that it proceeds from so subtile beginnings as to your simplicitie almost insensible.

It is not time then for me your dolorous mother to keepe silence. But love and feare presse me to put you in minde, that it hath been in all ages the holy disposition & happy practise of all Gods people waiting for the appearing of Iesus their Lord, tēdring the weal of his spouse, and taking to hart the æternall salvation of their own soules; to set continually before their eyes. 1. His inæstimable goodnes towards his Kirk. 2. Her case and condition, while she is militant here on earth. And 3. in consideration of the one and the other, the duetie required and expected at their handes, wherthrough

*A threefold
consideratiō
of every
Christian, ap-
plied to the
present pur-
pose and
dyme.*

through in the goodnes of God they have beene safe from that dreadfull ruine, that hath overtaken the wicked. And which I wish you my beloved children to escape by calling to minde in like manner at this tyme of your danger and my distresse. First how wonderfull the Lordes mercies have been towards me his Kirk in this nation. Secōd-ly my present case crying with the complaints of a mother for help at your hands. And thirdly what is due from your affection, places, and callings to me, in whose wombe ye were conceived, and by whose care ye are brought up to that which ye now are. *That whatsoever is commanded by the God of heaven, it may be diligently done for the house of the God of heaven. For why should he be wroth against the realme of the King and his sonnes, Ezra 7. 23.* And that Christ may say to me yet once againe: *Thou art beautifull my love as Tirzah,*

*comelie as Ierusalem, terrible as an
 army with banners. Cant. 6. 3.*
 Words and motions of this sort as
 they have been, so they will be but
 oyle to feede the fire of the furie of
 such incēdiaries, as make their own
 earthlie particulars their highest
 projects; for the wicked shall doe
 wickedlie and none of them shall
 understand; yet by the grace of God
 manie shalbe purified and tryed &
 the wise shall understand. The grea-
 test wisdome of the greatest of you
 in other matters; and your gracious
 countenance towards me, and the
 meaneſt of your brethren at other
 tymes, suffereth me not to doubt
 of your audience of any message or
 motiō from heaven; but especiallie
 be my mouth, which may either dis-
 cover, or prevent anie spirituall or
 temporall danger. Now the spirit
 of wisdome and knowledge give
 unto yow all wise hearts, that in the
 sight of God ye trying thinges
 that differ may approve thinges ex-
 cellent

cellent (which is above the reach of the naturall man) that ye may be sincere & without offence till that day of Christ your Lord & mine.

THe riches of the unspeakable favours of my spouse towards me have beene so greate, he hath made his glorie to dwell so sensiblie in this land, that I may bouldlie say, Mercie and truth righteousness and peace had never since Christs coming in the flesh a more glorious meeting, & amiable embracing on earth, then ye have seene amongst your selves in the roughe end of this northern Yland: which therfore hath justlie obtained (to my no small comfort) a great name among the cheefe Kirkes and Kingdomes in the World. A people that sat in darknes hath seene a great light, and to them who sat in the region of death light is sprung up. To what nation under heaven (when now the sunne of righteousness hath shi-

*First of the
great good-
nes of God
to the Kirk
of Scotland.*

*In making
the Gospell
to shine here
beyond the
light of o-
ther nations.*

ned upon the most part of the world) hath the Lord communicated the Gospell for so large a time, with such puritie, fulnes, prosperitie, power, libertie and peace. The hottest persecutions had never greater puritie, and power; the most halcyon hereticall tymes had never more prosperitie and peace; the best reformed Kirks in other places can hardlie parallel your fulnes and libertie. And all these with such continuance, that not onlie hath he made the truth to stay with you, as he did the sunne in the daies of Iosuah; but when the cloud of your iniquities did hasten it to goe downe, in his mercie hath he brought back the glorious sunne by manie degrees as in the tymes of Ezckiah. Oh that ye had known the long pleasant day of your visitation, and in this your day the things belonging unto your peace. Christ hath not onely beene one, & his name one, in respect of his propheticall

pheticall office for your information, of his priesthood for the expiation of your sinnes, and intercession for you : but also hath displayed his banners ; and hath shewed himself (few can lay the like) a soveraign King in our Land, to governe you with his owne scepter erected in his Worde , to cutt off with his sword all monuments of Idolatry, and superfluitie of pompous ceremonies ; & to restore all the meanes of his worship in Word, Sacraments and discipline to the holy simplicitie and integritie of the first paterne shewed in the mount, frō the which, by that wisdom of man which is ever foolishnes with God, they had fearfully and shamefully swerved.

The sincerer sort of the bordering nations about you, haue been so ravished with that beautie of the Lord upon your Sion , with that crowne of glorie and rich diademe by the hand of our God set upon your heades, that they have made

*Testified by
their confes-
sions and
wishes.*

A s

you

3
you the meath of ther religious wishes: they haue with vehement desires longed to see the things that ye have seene, And have not spared to profess, that in your case, they would rather suffer themselves to be dissolved, then that one pinne of that holy Tabernacle so diuinelie compacted should be loosed.

Within and amongst your selues that puritie of profession received vniuersallie with so full consent, that Prince and Peeres, Pastors and people were all for Christ, one heart & one soule of these who beleaved, with such evidences of Gods favour that the windowes & gates of heauen seemed to be opened, to raine downe upon this Land spirituall gifts to save you, as sometime they had beene readie to powre downe raine to destroy the world, every hand almost received some gift, and every head crowned with some grace, with such successe that it brought a rare unitie, prosperitie, &
peace

peace upon Kirk & cōmon wealth,
 With such power and presence of
 the spirit of God in converting,
 comforting & confirming his peo-
 ple that Satan was seene fall like
 lightening from heaven, the infidel
 and unbeleever casting himselte
 downe on his face, and confessing
 that undoubtedlie God was amōgst
 yow, and in the middest of your
 meetings, as the soules of his own
 secret ones can best beare witnesse,
 who have beene most submitted to
 that holie and happie simplicitie;
 the effectes whereof yet remay-
 ning in the harts of many, all world-
 ly power be it never so violent shall
 not be able to remove it.

And with such terrour from God
 and the Kings Lawes, that ye wan-
 ted not your Theodosians publikly
 humbling themselves. The hardest
 hearted and haughtiest were made
 to stoup, The Atheist either chan-
 ged in heart, or in countenance, and
 forced to play the hypocrite, the
 proudest

proudest papist, eyther made like you, or made to leave you. Heresie never hatched within your walles, and the Babylonish brood of schisme in the infancie till thistyme was dashed against the stōes. Ye sought not then (my dere children) with Iohn and Iames like great Princes one to sitt on the right hand, another on the left ; nor to be busked with earthly glorie and Persian pompe, better beseeming the kings of the world, then the kingdome of Christ. The Carbuncles, the Saphyres, the Emeraulds, the Chrysolites, the gold, the precious stones, wherewith my foundation, walles, windowes, gates were set and adorned , were out of the Lords own thesaurie . Your ambition was then set upon spirituall glorie, the cōquest of syn and Saran by the powerfull puritie of the Word, Sacraments, and discipline. The joy of your soules was to see Christ reigning in the midst of his enemies,

his

his sword dividing the father from the sonne, and the sonne from the father: yea & a man frō himself, parting the soule and the spirit, the joynts and the marrow, and ending in glorie to God, and peace upon earth. Then were the tabernacles of God amiable; then provoked ye one another with cheeresfulnes to go up to the mountaine of the Lord, to the house of *the God* of Iacob: ye were sure there to learne his wayes, and how to walke in his pathes. Then found ye the Lord his glorie filling his Sanctuarie, and one of the largest springs of the blood of Christ from Eden watring the citie of God, and glaiding your soules wearied with sinne. This was my beautie so truelie glorious in the sight of God and his Angels that all the glorie of this lyfe is unworthie to enter in comparison with it. Better to you to have this glorie under a crowne of thornes with our Saviour, in a chaine with Paul,

Paul,

Paul, in the Lyons den with Daniel, then all the splendor of Tiberius, of Nero, of Darius, wherewith the weak eyes of the world are dazled, and pitifullie (to my great greife) bewitched.

*His goodnes
in the man-
ner of the
working of
her reforma-
tion.*

And surely your forgetfull ingratitude were inexpressible, if with the matter ye remembered not the finger of God wonderfully working in the meanes of that glorious reformation. We have to regrave that the Atheisme of these dreggs of tymes and manners is become so gross, that all events now are sacrilegiously ascribed to second causes. If Naaman his cure, or Anna her fruitfulness, or the Egyptiã or Babylonian libertie had fallen out in these godles tymes, it had beene counted foolishnes and simplicitie of men over religious, upon the ignorance of alterations wrought by nature, or policie, to attribute them to God. Yet God is the Lord; Of him and through him and for him
are

are all things. Ezrah, Nehemiah,
 and the godly of that time acknow-
 ledge no less the wonderfull work-
 ing of God in their redemption
 from the bondage of Babylon, then
 their fathers did their deliverance
 out of Egypt, Although the power
 of God was not so miraculous in
 the one, as in the other. Consider a
 little, and mark the constitution of
 the tyme before this reformation
 was wrought, the grandeur, pride, &
 insolencies of my office bearers the;
 the averse disposition & induration
 of the personages both at home &
 abroad, upon whom in mans eyes
 it did depend; the heathenish dark-
 nes of idolatrie and palpable blind-
 nes of superstition, wherein the mul-
 titude was wrapped, and ye shal be
 forced to say, that he who would
 have intended a change of religiō,
 might have received that desparing
 answer, which a man of great spirit
 and place, an enemy of Romish
 pride, and a desirer of reformation
 gave

gave concerning Luthers purpose.

* *Frater fra-
ter abi in cel-
lam et dic mi-
serere mei
Deus*

* *Brother, brother goe to your cloyster and say have mercy on me o God.*

All leene second causes were pos-
ting on in a contrarie course ; or
if any possibilitie of alteration could
haue beene imagined, what hope
could there have beene therof, ex-
cept it had beene wrought with
the edge of the sword bathed in
blood: as Grostead the "hammer
of Rome said a little before his
death. Yet (to the endles praise and
wonderfull goodnes and wisdome
of our God be it remembred) the
great worke was so singularly
brought about and perfected, that
almost without blood, except the
blood of a few martyres, (wherein
through the same wisdome and
goodnes, for commending and ra-
tifying the truth, the mouth of the
sword of persecutors was dipped,)
the whole bodie and shadow, sub-
stance and ceremonies, roote and
branches of Romish Idolatrie were
at once cut off.

* *more gla-
dij cruen-
di.
" Malleus
Romanorum*

Thus

Thus by reason of the wonderfull manner of Gods working, of my own feeling, and yours of the wonders wrought amongst you, and of the testimonie of others both freinds and foes about us, may not ye with one voice say and sing with the Kirk, *Psal. 126. When the Lord turned againe the captivitie of Sion, we were like them that dreamed, then was our mouth filled with laughter and our tongue with singing; Then sayd they among the heathen the Lord hath done great things for them, the Lord hath done great things for us wherof we are glad.*

And would God as your deliverance was in many things like that of Israel; so your infidelitie and unthankfulnes were not like theirs; there arose an other generation which knew not the Lord, nor yet the work which he had done for Israel. A generation not onely unthankfull, but contumelious against that glorious work of God & wor-

thie instruments therof, and therefore ready to bless that which the Lord hath cursed, and to build that which he hath destroyed. For is there not start up of late within my skirts a new sect of shameless mishappen formalists (my indignation cannot bear such monsters) who blush not to joyne with my enemies the papists in breathing out reproachful obloquies against your reverend fathers and brethren, *Calvin, Beza, Knox etc.* as though their zeale against Romish idolatrie (the deformities whereof by new colours are now beginning to seeme beauties) had been excessive; and by disparaging their credite to bring the truth preached by them in suspicion, and that glorious work of reformatiō, wherein they were so worthy instruments into question. He that is the keeper of Israell vindicate his owne cause, from the blasphemous mouth, and uncouth stratageme of this generation of vipers.

Finally

Finally that the Lord might shew that he left nothing undone; haue ye not experienced the blessing of Abraham; hath he not blessed them who blessed you, and cursed them who cursed you; he hath been not onely our sunne, but our shield. What instrument framed against you hath prospered? What tongue arysing against you hath not the Lord cōdemned? that all the world might know, that God was your saviour, and the strong God of Iacob your avenger. Your forraigne enemies haue bene made the objects of your pitie, and so many as haue rent my bowels within, have perished tragically in their own diuices. No sooner began they, till now, to reedifie the cursed walls of Iericho, but they haue beene buried under the ruines of them. All which hath proceeded of his own good pleasure. If ye should say that the cause were any worthynes in your selves above other nations, not onely my spouse

*His strong
hand against
all her ene-
mies forraigne
and domes-
tick.*

Christ, and his faithfull servant Moses would cry out against you, but all the world that knowes what ye are in other respects would laugh you to scorne. The Lord who shewes mercie on whom he will shew mercie, hath done it. It is wonderfull in my eyes, and should have moved the most obdured, and stonie hearts amongst you to melt, & answerably to spend themselves to his honour in the duties of holines and righteoulnes, which alas ye have not done, as now shall appeare by the sequel of your iniquities, casting me your poore mother into so great a doole & desolation, which is the second point of your Christian consideration propounded in the beginning.

*The present
distress and
doleful face
of the Kirk.*

Would God it might please him to blesse your senselesse soules with a holy remembrance of that which ye once were, and from whence ye are fallen. Ye would surely finde, that as in manners and conversation

conversatiō from small beginnings by degrees ye are now come to great abominations; so both in the lyfe of your profession, and in the outward worship of God, ye are further fallen from that which of late ye were, then now your case is distant from that which ye feare.

To let pass the desperate profaness of many crying sins even beyond the cry of Sodome (considering all the circumstances of the mercie of God, of the meanes and space graunted to you to repent) by continuall importunitie deaving the eares of divine justice, that had not the Lord had respect to some of his secret ones; who kneele before him day and night to continue his gracious favour with you, misregarded of the world, but my chariots and horsemen: had he not a purpose to prevent the insolencies of my enemies, *I have sayd I would scatter them abroad, I would make their remembrance to cease frō amongst men,*

*Crying sinns
of the godles
multitude,
and luke-
warmnes of
the best
preachers
and profes-
sors.*

save that I feared the furie of the enemy, lest their adversaries should waxe proud. And which is principall, did not the Lord for his own names sake, and the praise of his mercy spare me, we had long since beene consumed and the enemy had entered within my gates. To let passe that lukewarmenes & careles mediocritie in the matters of God, that neutrall adiaphorisme in my affaires, which hath in it a native and proper power to hasten at the hand of God the removall of my candlestick, and to bring in the famine of the word. For how can the Lord without indignatiō suffer men to esteeme basely of the least circumstance, which he willeth to be observed. And not to insift in that fall from your first love, decay of your wonted zeale, secret indedevotion even in true christians: where is that wonted power and demonstratiō of the spirit in preaching? that cheerfulness in holy exercises?

ercises? that circumspect walking
 before God in all your wayes? that
 preparation to divine dueties? that
 spirit of deprecations? that spiritual
 profite of hearing, communicating,
 meditation, and conference? that
 consciencious diligence in winning
 of others, & working upon your ac-
 quaintāce to bring them within the
 bosome of my love? that jealousie
 over your hearts? that indignation
 against errors, idols, Apostates? Is
 not the life of religion condemned
 under the names of hypocrisie, sin-
 gularitie, melancholie, simplicitie,
 puritanisme *etc.* And the light there-
 of either smothered under the ashes
 of this errant tyme, or put in a
 theefes bowet; so that the godly
 now born down with a bastard mo-
 destie, and spirituall pusillanimitie,
 dissemble and conceale the grace of
 God for eschewing the shame & of-
 fence of the world, which the wic-
 ked not long since, did simulat, and
 counterfeyt for currying of credire

with me and my followvers.

*The glory of
the Kirk tur-
ned into
shame.*

But leaving all these, I come to
complaine of the alteration made
upon my outvvard face and gover-
ment. May not I novv, as once the
vworld becomming Arrian, poure
out my sighes, and vvonder hovv
so suddenly I am changed from that
vvhich I vvas, and become that
vvhich novv I am. All the rites of
Rome are not more odious to ma-
ny novv, then my present ceremo-
nial cōstitutio vvas to them of late.
The formes and fruites of preach-
ing fearfully changed, the crystal-
line fountaines of holy Scripture
troubled with the mudd of mans
putide learning, the ministrations
of the Sacraments brought in un-
der a new guise of mans shaping, the
painfull ministerie turned into a
busie Lordship, and these who are
set over soules, & should warre un-
to God are become seculars, intan-
gling themselves with the affaires of
this

this life; nothing but a pompous shadow for Gods simple service. Demas & Diotrophes are become the paterns of wisdome and præminence; Chrysostome is thrust out and Arsadius placed in his rowme, beloved Liberius is set a syde and lightlied, Foelix is set to feede the flock; pratling tymeservers are become preachers, & powerfull pastors put to silence; plaine and frequent preaching reprov'd, a redd liturgie commended; A levite for a Preist, and lesse then a levite for mouth and messenger to Gods people; Non residents with their flattering varlots sit in the chaires of dignitie, fed with pluralitie of benefices, and painfull promoovers of the Kingdome of Christ, and subverters of Antichrist with ignorance the mother of devotion, borne down and despised; Labourers vexed with anguish of Spirit, & loyterers live in wealth & ease.

In the tyme of confusion, wicked men

*In turbis
prævus eli-
am sortitur
honorem et
quam digni-
tatis sedem
quæta rep.
desperat eam
perturbata
se consequi
posse arbitra-
tur.*

attayne to honours, and that seat of dig-
nitie wherof in a peaceable common
wealth they dispare, in the tyme of
trouble they hope to procure. Com-
mandes are cancelled, Canons are
made commandes. And as Gerson
complained in his tyme, a Monke
more severely punished for going with-
out his cowle, then for comitting adulte-
rie or sacrilege. Or as Chaucer, the
Fryer more bound to his habit then a
man to his wife. The duties of Mi-
nisters, and edification of Christi-
ans tyed to the senses practise of
trifling ceremonies. And hence
we see it is, that old hypocrites are
become professed Atheists; Phila-
delphian professors are come to
a Laodicean temper, Papists wax
insolent and obstinate, the faithfull
pastors either put frō the building
of the Sanctuarie, or forced to build
with the one hand, and with *Nehe-
miah* to beare off these corruptions
with the other; the people through
publick contradictions and present
practises

practises contrary to late preach-
 ings, know not what way to incline.
 But as usually it falleth out in mul-
 titudes when they are shaken with
 contrarie doctrines, and tossed be-
 twixt error and trueth, from be-
 ing doubtfull in questions moved a-
 bout religion, their hearts in end are
 opened, and themselves made na-
 ked to receive everie corruption &
 vanitie. As the contentions about
 Eutyches opinion thrust out Christ
 and brought in Mahomet. Yea ex-
 cept the Lord restreine and stay,
 they rush into Atheisme in opiniō,
 and Epicureisme in conversation,
 where through the lyfe of religion
 is utterly extinguished. The case of
 religion herein not being unlike
 unto that of the miserable woman
 in Plutarch, whō her suters divided
 amongst themselves in members,
 because that every one could not
 have her whole. Thus she perished
 and they were disappointed. What
 may be the finall event, your synnes
 may

may make you justly to feare, what it shall be, the alpowerfull God, who rules all events, knowes well.

This ye may see at least, that pulpits and schooles, taverns and ale-houses, towne and village, Gath & Askelon, are all busied with these broyles. Which make me the daughter of Sion to complaine and in doole to deplore that in so distressed a case, there is no compassion in my sonnes. That of so many whome I have brought forth and brought up, there be so few to comfort me, almost none to guide me or take me by the hand. Yea after tryall I finde that my own ministers and domestickes, beholding the invention of their own heades, & concupisence of their own hearts, without respect to God or his word are the prime authors of my calamitie & actors of this my mischief, according to the bitter complaint of the godly learned of old, searching the causes of all the abuses, where

*The causes
of her calamitie,
the same that
have bene
in other
Kirks here-
tofore.*

wherwith the glorie of the christian Kirks my sisters in the tyme of their peace hath beene blemished or defaced. I will content me with two witnesses, who speaking of their own tymes, directly point at ours, & taxing the enormities of the Kirks then, paint out in lively colours our present corruptions, that we may see the coincidence of the course of synne and may feare the similitude of judgements.

The one is learned Gerson about the yeare 1420. who observed two principall causes of the sicknesses & soares of the Kirk in his tyme. One was the neglecting of the lawes of God and direction of Scriptures, and the multitude of mans inventions. *Some of the drawn out of Gerson as the neglect of Scripture and multiplying of traditions.* No tongue (sayth he) is able sufficiently to expresse, what evill, what daunger, what confusion, the contempt of holy Scriptures (which doublesse is sufficient for the government of the Kirk, for otherwayes Christ had beene an unperfect Lawgiver) and the

*the following of humane inventions
 hath brought into the Kirk. For proof
 hereof he addeth, let us consider the
 state of the cleargie, to which heavenly
 wisdom should have beene espoused.
 But they have committed whordome
 with that filthie harlot, earthly, carnall,
 and diuelish wisdom; so that the estate
 of the Kirk is become meere brutish &
 monstrous, heaven is below, and earth is
 above, the spirit obeyeth, and the flesh
 commaundeth, the principall is esteem-
 ed as accessorie, and the accessorie as
 principall. Yet some shame not to say,
 that the Kirk is better governed by hu-
 mane inventions, then by the diuine law,
 and the law of the gospell of Christ,
 which assertiō is most blasphemous. For
 the Euangelicall doctrine by the profes-
 sors of it did enlarge the bounds of the
 Kirk, and lifted her up to heaven,
 which these sonnes of Hagar seeking out
 that wisdom which is from the Earth,
 haue cast down to the dunghill. And
 that it is not wholly fallen, and utterly
 overthrowne and extinct, it is the great
 mercie*

mercy of our God and Saviour.

The other cause of the Kirks ruine *The avarice and ambition of Bishops,* he observed to be, the ambition, pride and covetousnes of Bishops, and their Hierarchy. He spareth not to say, *that in imitation of Lucifer they will be adored and worshiped as God.* Neither doe they think themselves subiect to any, but are as sonnes of Belial that have cast off the yoke, not enduring whatsoever they doe, that any should ask them, why they doe so, they neither feare God, nor reverence men. Hence was it, that not onely hee, but innumerable others of the wise men, & holiest of the Kirk, longed and looked for a reformation, a long time before Luther was borne; wishing that all things were brought back to that estate, they were in the tyme of the Apostles. And what wonder, that perceiving among our selues, the same causes and many the like effects, we tremble for feare of a more dangerous recidivation.

The

Causes out of
Nicolas
Orem: as
the profanitie
of kirkmen.

The other witnes is Nicolas Orem a man learned & pithie, who in a sermon before Pope Urban the fyft in the yere 1364, noteth among many moe, these causes of the approaching miserie of the Kirk. The profanitie of the Kirk beyond the synagogue, we know (sayth he) how Christ rebuketh the Pharises, the cleargie of the Iewes for covetousnes. 1. for that they suffered doves to be sould in the temple of God 2. for that they honoured God with their lipps and not with their heart, and because they sayd, but did not. 3. for that they were hypocrites. To the first then let us see whether it be worse to sell both Kirk and sacraments, then to suffer doves to be sould in the temple. To the second, there be some who neither honour God with their heart nor with their lipps, who neither doe well, nor say well, neither doe they preach any word at all, but be dumbe doggs not able to barke, impudent doggs that never have ynough. And truely there
be

be also some, whose intollerable pride & malice is so manifestly and notoriously kindled up like a fyre, that no cloke nor shadow of hypocrisie can cover it. But are so past all shame that it may be well verified of them, which the Prophet speaketh, *Thou hast gotten the face of an harlot, thou wouldest not blush.*

An other cause is the unæqual proportion seen in the Kirk, where one is hungrie and starved, an other drunk, by reason wherof it cannot be, that the state of the Kirk can long endure. As he cleareth by the comparison of the proportions in Musick in common wealths, and in the bodie of man, wherupon he inferreth. *If in the bodie of the wealth Ecclesiasticall some who be the heads be so enormously overgone in riches and dignity that the weak members of the body be scant able to beare them up, there is a great token of dissolution and ruine shortly.*

A third cause is the pride of Prelates declared in their great horses, troupes of horsemen, the

Want of proportion in the Kirk.

Pride of Prelates.

C

super-

*Divers other
causes.*

superfluous pomp of their waiting men and great families. To them the Lord speaketh by the Prophet Amos, ch. 4. *Hear you fattened kine of Samaria, ye that doe poore men wrong & oppresse the needy, the day shall come upon you &c.* Besides these he allegeth the tyranny of Prelates, which as it is a violent thing, so it cannot long indure, the promoting of the unworthie, and neglecting of the worthie, the tribulations of outward policie & cōmotions of people, the refusing of correction in the Princes and Rulers of the Kirk, the backsliding from righteousnes, lack of discreet and learned preachers, promoting of children unto Kirk offices, and such other like. This sermon changing the name & time, might seem to haue bene studied for our present estate. And happy were we, if we were not miscaried with the perillous opinions, which he ascribes to the Prelates of that time. One opinion is of them
who

who thinke the Prelates to bee the Kirk, which the Lord will alwayes keep, and never forsake. An other who deferred time, thinking that the causes & tokens before rehearsed, have been in the Kirk at other times no lesse then now. The third of such as say, Let come what will come, let us conforme our selves to this world, and take our time with temporizers. And the last is of such as being unfaithful, beleeve not that any such thing shall come. But so long as men are drunken with one or moe of those errors, what hope is there of happinesse of recovery? We might heare *Henricus de Hassia* in the yeare 1371. speaking that of our times which he said of his own, *That the Ecclesiasticall governours in the primitive Kirk were compared to the Sunne shining in the day time, and the politicall to the Moon shining in the night. But the spiritual men which now are, doe neither shine in the day nor in the night. But rather with*

the darknesse of impiety, ignorance, and licentious living, doe obscure both the day and the night.

*Causes
brought by
the Bishop
of Spalato.*

The renowned Bishop of Spalato, as holy Bernard before him, complaines more bitterly of that damned couple of crying sins, Avarice and Ambition, two monstrous beasts, and ravenous Harpies, which have scized upon the harts of Kirkmen in the time of peace; then of the crueltie of persecution and craft of heresies, which seeme to you to be the most desperate and onely evils. *Then* (saith hee) speaking in the person of the Kirk, *was I at my highest, and at my best esteeme, whiles I went in a thin coat, such as I was cloathed with, when my spouse Christ Iesus betrothed himselfe to me, &c.* And afterward, *They have thrust upon the world their owne inventions, and established their own ordinances, not drawn out of that testament, which my spouse left to me and them, namely the holy Scriptures, but craftily hammered out*
of

of their own capricious projects, and
 tending to the prejudice of your poore
 soules my deere children. So true it is,
 that wealth is a viperine brood of devo-
 tion. Riches heaped together for reve-
 rence of so great a function, almost
 have removed the cause of reverence.

Cōgesta pas-
 sim opes in
 tanti officij
 reverentiam,
 pene causam
 reverentiæ
 exinixerunt.

And lest my calamity should
 seeme common, or my present mi-
 series to be lesse, then the greatnesse
 of my by-past felicities, may not e-
 very feeling soule rightly affected

Conclusion
 from Nazi-
 anzen.

towards unity & verity, mournful-
 ly deplore this my estate in the
 words of Nazianzen, describing the
 case of the Kirk in his time to this
 meaning. My mind (sayes he) leads
 me, seeing there is no other remedy, to
 flee and convoy my selfe unto some cor-
 ner out of sight, where I may escape frō
 the cloudy tempest of maliciousnesse,
 whereby all parts are entred into deadly
 warre amongst themselves; and that
 little remnant of love which was, is now
 consumed to nothing. The onely godli-
 nes we glory in, is to find out somewhat

whereby we may iudge others to be ungodly. One of us observes the faults of another, as matters of upbraiding, and not of mourning. By these meanes we are growne hatefull, even in the eyes of the heathen themselves; and (which woundeth us the more deeply) we cannot deny but we have deserved their hatred; with the better sort of our own our credit and name is quite lost: the lesse wee are to marvell, if they iudge vily of us, who although we did well, would hardly commend us. On our backs they also build, that are leaud, and what we object one against another, the same they use to the utter scorne and disgrace of us all.

III. The
dutie requi-
red of us in
respect of the
two former
consideratiōs

But I come now my beloved brethren, to the conscience of your duty in this case (which was the third and principal purpose) the religion whereof will bind so many as think seriously of the exceeding bountifullnesse of God to mee his Kirk, and upon my manifold crosses here on earth.

One

One common dutie of all is, that *And first a*
 seeing they be all under the guilt- *common du-*
 nes of ingratitude, and are become *ty of humili-*
 a sinfull nation, loaden now with *ation urged*
 iniquities, as ye have been with *upon all,*
 mercies before, which doe provoke
 the Lord to remove his kingdome
 altogether from you, and to give it
 to others that would bring forth
 the fruits thereof (according to the
 constant course of the severity of his
 Iustice, both with his own people
 the Iewes, and with many other fa-
 mous Kirkes in the East and West,
 given over to beleeve that great lye,
 because they received not the love
 of the truth, and rendred not to the
 great King, the fruits of his king-
 dome in due season) that now be-
 fore the fiercenesse of his wrath
 come on, all of you, from the house
 of David to the house of Levi, look
 with melting hearts, and mourning
 eyes upon him, whom you have
 pierced with your iniquities. Oh
 that yee had lights to search your
 hearts

hearts, and hearts to repent for your
 sins in the evening of this your day,
 that ye could turne unto the Lord
 with one heart before yee bee over-
 whelmed with darknesse. At least,
 if in these godlesse and devotionless
 dayes, wherein all your wonted fas-
 ting is turned into feasting, a gene-
 ral humiliation cannot be obtained:
 ye that are the Lords owne, and de-
 light in his tents, yee that love the
 beauty of Sion, and have accesse to
 the face of God, contend with him
 by the spirit of deprecation, fill
 your chalmers with strong cries, fill
 heaven and earth with the grones
 of his owne spirit, poure out teares
 day and night, take hold of the king
 of glory, wrastle with him as be-
 comes Israel, pray againe and againe
 with Abraham; let him not depart
 out of your hearts, nor from his
 owne tabernacles in this land; your
 God lookes to be intreated, loves to
 be importuned, he is loth to leave
 you altogether. No sudden eclipse
 comes

comes upon you, but like that of old when the glory of the Lord departed by degrees: first, from the Cherub to the doore of the house, Ezek. 10. 4. then to the entry of the gate of the Lords house, v. 10. then from the midst of the citie to the mountain towards the East side of the citie, chap. 11. 23. Better keepe his presence now, then seeke him through the streetes when hee is gone. Chooserather to mourn in Sion for preuenting comfortles Babel, then sitting desolate by the rivers of Babel, to burst out in bitter teares in remembrance of sweet Sion. The triall begins upon Pastors, but ye know not upon whom it shall stay.

The large time of so faire occasion in the schoole of Christ, requires two things now at your hands. One is, that yee bee able to try the spirit, and to know with certainty what to follow. The way to establish your selves, is not with

Two things required evē of ordinary professors. First, skill to try the Spirit.

the Romans to rest upon a blinde
 faith, receiving for truth whatsoever
 carries my name or authority;
 nor with the rich man in the Gos-
 pell, to wish that one may rise from
 the dead for your satisfaction. Nei-
 ther as it was in the time of Eliah,
 to seek for a miracle from heaven,
 nor yet to run to any on earth for
 decision of all questions; for within
 and amongst your selves all are di-
 vided, and without Papists are your
 enemies; Protestants are strangers
 to your secrets, and unacquainted
 with your covenants and oathes:
 your comfort may be that your fa-
 ther died not intestate. Let his testa-
 ment bee read with attentiuve reve-
 rence. Search his latter will which
 he hath left for a plain and perfect
 direction to his comming againe.
 Consider what is most agreeable to
 his wisdom, what makes most for
 his honour, for the edification of
 your owne foules, for the restraint
 of the liberty of the flesh, and for
 the

the comfort of a distressed conscience, without respect to the appearances of wisdom and humility among men, or to that which seems most to serve to your worldly credit, that woos your flesh, or courts your carnall senses : for this will bee a meager consolation, when the horrors of God are upon your soules ready to be presented before his Iustice. Continue in the things yee have learned and are perswaded of, knowing of whom yee have learned them. Have yee attained by a conscientious use of prayer, hearing, meditation, conference, unto a perswasion of that which is now in debate; have ye an inward witnes testifying to your soules, that your teachers by their fidelity, & the effectual blessing of God upon their labours, have caried with thẽ the seale of their ministry? Then cõtinue & bee not caried about with every wind of doctrine to the hellish disturbance of the heavenly peace of
your

your soules. In the time of tentation ponder with your hearts what better warrants yee have for some practises of religion more substanti-
 all in mens estimation, and whether the motives of the one alteration may not as wel inforce the other. As ye should be able to try your selves, whether ye are in the faith or not, which Paul requireth of the whole Kirk of Corinth, so should ye have skill to try the spirits, whether they be of God or not. For such are perverted, as are ever learning, & never come to the knowledg of the truth. And as in respect of the time yee ought to be teachers, and to be able to edifie every one another in the most holy faith, so are yee charged by the Apostle Peter to be ready to give an account, even to your enemies of that hope which is in you. He that hath faith can try himselfe, can try the spirits, and teach others, and give a reason both of his hope and practise before the adversary.

The

The other is, that once having gained a godly resolution of the truth, you suffer nothing earthly to divert you from the profession & maintenance of the same. It is now high time for you who have been hearing of Christ so many yeares, to be put to your trial, how yee have learned Christ, & to give proof of your passive obedience, when the Lord calles you, no lesse then of your active. Offences, schismes, troubles, persecutions, have been in all times, & in every period of the Kirk hath opened a back doore for a worldling to slip forth at. Others before us have had their own trials, & these in the dispensation of God are now made ours. Hee hath never been a Christian in action, that hath not been a martyr in affection. And (let the world still sit in the chaire of the scorner) that professor that will not bee a ceremoniall confessor, would refuse to bee a substantiall martyr. The smallest threed of
the

Secodly, readines to suffer for the least poynt of the tried truth.

the seamlesse coat of thy Saviour;
 the lowest hem of his garment, the
 least pin or latchet of that heavenly
 tabernacle may be a matter of a glo-
 rious and comfortable suffering to
 thee. And the lesse the cause be, it
 being Christs cause, the more rare
 & acceptable is thy testimony. The
 heart may be sound, and voyd of I-
 dolatrie, and yet the outward acti-
 on of adoration may prove Idola-
 trous. Knowledge is greater, and
 Christ now more glorious, by con-
 fessions, martyrdomes, prescription
 of time, and profession of all nati-
 ons, then in the primitive times. He
 that now counteth it no religion to
 renounce a Christian rite, and re-
 ceive an Antichristian in place ther-
 of, would not have spared of old, to
 set Antichrist himself in the throne
 of Christs kingdome. We are un-
 thriftie bankrupts, wasting that
 thesaurie unworthily, every penny
 whereof was painfully and narrow-
 ly gathered together. The wor-
 thy

thy martyrs of preceding times, and glorious instruments of reformation, if they were alive in these decaying dayes, how would they bee ashamed of so degenerated children? How ready would they be in your places to suffer for the name of Christ? Or if yee had lived in their troublesome times, spoyled of your goods, hated of the world, pinched in prison, sequestrate from wife, house, and children, looking every houre for death: consider what would have been your thoughts of infidelity, your words of blasphemy, your deeds of defection.

If it please my glorious head to call you to suffer for his name, let your care bee (as Peter hath taught you) 1. to sanctifie him in your hearts, and not to feare the feare of men. 2. to bee ready with your mouthes to make apologie to every one that craveth a reason of your hope: and 3. to have a good conversation

*Your care
and your
comfort in
suffering.*

versation in Christ, that they who
 speak evill of you may be ashamed.
 And let your comfort be, 1. a good
 cōscience, arising upō two grounds;
 One, that ye suffer for wel doing, the
 other, that the will of God bee so :
 For howsoever all Christians be cal-
 led to suffer, yet every one is not
 called to every suffering. 2. your
 conformitie with Christ. And 3.
 the assurance of an happy out-gate
 by his power, who was put to death
 in the flesh, but was quickned in the
 spirit, and now stands on the right
 hand of the father to maintaine his
 owne, and to revenge himself upon
 his enemies. Deceive not your
 selves with worldly policie, under
 the name of that heavenly vertue of
 Christian prudence, which doth
 nothing, intendeth nothing, admit-
 teth nothing, in deed, in word, or in
 shew, neither by dissimulation nor
 simulation against the honour of
 God, in prejudice of the least truth
 against the love of your brethren, or
 the

the duties of your own vocation. Prudence never doth the least evill for procuring the greatest good, for avoyding the greatest evill. Shee is carefull of her own duty, and commits the care of the event to God, to whom it pertaines. She is never so perplexed betwixt two evils, but her eye seeth an out-gate without falling into a third evill of sin. She teacheth her followers either with Cyprian in a matter so holy, as is the casting of a little incense into the fire of an idoll not to enter in deliberation; or else after deliberation with that worthy Prince of Conde to make the right choyce, never to choose sin: to remit punishment to the pleasure of superiours, and the successe to the providence of the most high.

Beside that common necessitie *Speciall duty*
 layd upon you all in generall, there *of Pastors.*
 is a speciall dutie at this time required of my Pastors and leaders. The
 schooles of divinity, which of late
 D were

were a pleasant Lebanon for timber, to my buildings, are become dennes of ignorance and impiety, sinkes of schisme and sedition for my subversion. The sonnes of the Prophets are made enemies to prophesie, in stead of convictions of heresie, hearing nothing almost, but the censures of sincerity: in place of the harmony of Christs Evangel deaued with dyted contentions about Antichristian geniculation. Among their schoole Doctors sonnes of Ismael descended of Hagar, † *Mismah Duma* and *Massa*, our tounge-tied teachers, † all men of profound and hid learning, the greatest Rabbi (but that hee hath no hebrew at all) whom God hath marked many wayes in his speeches, preachings, and practises, bitterly condemneth them for heretickes, who stand constant against that, which of late he himselfe condemned of superstition & idolatry both by word and by writ, yet extant among

† *Audi, vide, tace.*

† *Recondita prorsum & occulta evulsionis viri.*

mong his scollers in his patched and
 plagiarie collections written by ma-
 ny of their hands. Thus alas my
 glory is become my shame, my fou-
 taine a puddle, my *Najoth*, my beau-
 ty, is become my loathing, my de-
 formity. Hence forsooth shall bee
 furnished that plentie of excellent
 labourers cracked of, to fill the pla-
 ces of my faithfull watchmen, for
 their fidelity silenced and deprived.
 Had my worthy Pastors but the fa-
 vour of papists now, or popish
 monkes of old, casten forth of their
 places, but not out of their livings,
 our young divines fore-runners (if
 ever any) of religions ruine, would
 neither, like the lyons whelps, make
 so great haste by their pricking
 pawes to get out of the matrix, and
 in into their roomes, nor yet make
 their mother so pregnant and partu-
 rient. I may hope for some of Lu-
 thers spirit forth of these Cloysters;
 and I beseech my God to give them
 the spirit of discerning. But for the

most part they were never taught to speak against papists for the truth, to deale with the soules of people, nor to live as Christians, and yet must lay their hands upon the Lords Arke, temerating my sacred mysteries, entring unreverely with shooes, and all into my Temple, and making that holy ministry a meane of temporall life unto themselves, more then a power of spirituall life to others.

The discharge of their calling is conforme to their education and entry, and answerable to the wishes of the wicked people, and wiles of the worldly patrones. In conversation they and others before them so lewd, that now it is esteemed puritanisme in a Pastor not to be prophane. Every man and minister carefull to walk before God, studious of Scripture, and given to any abstinence in his diet, as of old hee was set down by *Ithacius* in his Kalender of suspected Priscillians: so
now

now by men of Ithacius spirit, in
 the roll of Puritanes, who cannot
 better to their iudgement approve
 the soundnesse of faith, then by a
 more licentious and loose behavi-
 our. The authority of many prea-
 chers is so farre from procuring cre-
 dit to their doctrine, that to my
 great grieve, and discredit of the
 Gospell, that is thought by many in
 earnest, which by a learned man was
 uttered in jesting, of a profane prea-
 cher, that hee would not willingly
 heare him say the Creed, lest hee
 should take it for a lye, comming
 foorth of his mouth. This is it
 which carieth with it a secret cause
 of the conformity of the most part.
 For how shal he that makes no con-
 science of morall duties in his con-
 versation, count it religious to stand
 against ceremonies in his vocation?
 Or how can he be a director of thee
 in rites, who is a neglecter of him-
 selfe in substance. The sonnes of E-
 li made the people to abhorre the

offering of the Lord, and they were
 flaine. When Nadab and Abihu
 were consumed with fire from the
 Lord for failing in the outward du-
 ty of the ministry, in a matter as
 might seeme of smal moment, Mo-
 ses told Aaron his brother, that the
 Lord would bee sanctified of them
 that came neere unto him.

Few of the best sort can plead in-
 nocent of the matter in hand. If
 people had been more painfully in-
 structed in times past, they had been
 better prepared for the present diffi-
 culties. Had ye cleared your selves
 by your Apologetickes to your
 friends in forraine parts, I had not
 been despised in the world: neither
 had your reprochful defection been
 proclaimed among your adver-
 saries. Had you made your moane
 to your gracious soveraigne, and
 layd before his mercifull eyes the
 pittifull cause of his own deere peo-
 ple, lamentably scandalized, and rea-
 dy to make shipwrack of their souls
 upon

upon these dangerous sands, and uncouth rockes of novelties set in their way, his maiesties clemency had not suffered matters to come to this desperate passe. If yee, who are the remembrancers of the Lord, had not kept silence, had ye blown the silver trumpet in the midst of the congregation in the dayes of the holy assemblies, had ye instantly denounced curses against the re-edifiers of Iericho, had ye informed judicious professors in private and publicke of their owne interest and my danger, had ye withdrawn your presence, your countenance & concurrence from the ring-leaders of that course, had every watchman been watchfull in his own watch-tower, defection had not gone on so farre: at least your uncessant proclaimes, and continuall protests would both have witnessed to the world, and to the posterity after you, that defection was not universal, and also would have given your

selves some hope to bee repossessed
 in your former liberty, not betray-
 ed of you by your wilfull silence,
 but extorted from you by wicked
 violence. Were this cloud past, and
 I restored to the sunne-shine of the
 lightsome countenance of my God,
 ye would all be ashamed and blush
 at your present mis-behaviour. *In*
the time of peace yee would seeme Lyons,
but when battell comes, you prove but
Harts. Could ye have looked that
 at the first so many of Gideons ar-
 mies would haue fled home. But if
 the remnant were faithfull and for-
 ward, their noyse and light would
 yet make Madian to flee. They who
 have yeelded under colour of care
 for their congregations, but indeed
 cōstraint for feare of worldly losses,
 have brought the rest of their bre-
 thren in suspition, that either they
 will follow at last, or else that they
 deale more obstinately then consci-
 entiously. It were good therfore
 that yee cleared your selves to the
 con-

In pace leo-
nes, in pralio
Cervi.

consciencs of others by the evidence of reason, and sine lift up your voyce as a trumpet, that the deafeft and deadeft may heare: that yee were instant in season and out of season, to shew Israel their transgressions, lest yee bee guiltie of their bloud. Why should yee bee ashamed to cry that in the eares of others openly, which ye think with your hearts, & speak among your selves secretlie? Who shal stand for Christ, & suffer for his crowne, if yee fall away and betray his honor? If ye hold your peace, Christ will tell you, that the stones will cry out, although whole multitudes of you bee silent. Suppose all Ierusalem should be offended at you, yet it becomes you to crie, *Thou sonne of David have mercy on us. And, blessed is he that commeth in the name of the Lord.* Let schismatickes load you, according to their malicious custome, with carts full of reproches of schisme & sedition,

yet ye must follow the example of those glorious ministers of God, who before peace upon earth, did sing glory to God in the highest heavens. Ye must first be pure, then peaceable. It is a cursed silence of the mouth, that makes the conscience within to cry. Remember the example of *Aphraades*; remember the modest virgins behaviour, when shee saw her fathers house on fire; remember the cries of the dumbe child of *Grasus* at his fathers danger. The woe is terrible, that belongs to you, in case ye crie not. The Athenian *Cynegirus* detained the Persian Gallie with his right hand, & when that was cut off, with his left; and being mutilate of both, hee spared not his teeth. No meane should bee left unassayed with God, and with men, to maintain the least parcel of truth for his sake, whose truth it is, and who hath concredit you with the bloud of his own sonne. As the *Libellatici* wer odious of old,
for

for redeeming from the Gentiles their peace with money : so may ye be suspected of defection, and denial of the truth, if yee shall redeeme either your peace or places with promise of silence. Away with halting, with luke-warmnesse, with shaming to utter the words of Christ in the midst of an adulterous and sinful generation, lest he be ashamed of such, when hee commeth in the glory of his father with his holy Angels. Promise of silence is a secret collusion, and indirect approbation of the contrary course, a hardning of the adversaries in their wickednesse, and a deserting of your brethren in the cause of God. The occasion of the preaching of the Gospell procured by dealing of this sort, is not unlike to Pilates subrilitie, who thought meet to scourge Christ, for saving of his life. Moses Exod. 10. 25. Daniel chap. 6. 11. Iohn Baptist, Mark. 6. 18. had no such wisdom. Albeit all thy
speaking

speaking were but as the washing of a blackmore, yet bee not mis-led with the cunning and craftie offers of your adversaries. Their intention is to cast you loose of your own order, to draw you on by degrees, to make the number behind the smaller, the common clamor and complaint the lesse, their owne travels in cutting off the rest, the more easie and plausible. And in the end, when ye have satisfied their desires, they shall bee hardened in their course, and ye condemned as unfavorie salt, censured by them as old hypocrites, condemned by your owne consciences as betrayers of the truth, and complained upon by Gods people, who haue heard his truth from your lips.

But then might I have good hope to be freed from this deluge of defection, and that all my lower vallies would at last appeare, if the tops of my mountaines were once discovered. If these who in
the

the providence of my God are of
greatest estate, and have the first pla-
ces in the kingdome, and high and
honorable meetings thereof, would
go as farre before others in zeale, as
they are above them in preferment.
Men will mock me (as the servant
of Strato the Syrian was mocked
at the election of a king) for look-
ing to the West for the sight of the
sunne rising. Yet as it was then first
seene by that wise servant upon the
tops of the Westernne mountaines:
so my hope is in this night of deso-
lation, to see the beames of my won-
ted light first upon you of greatest
place, and then upon the lower
ground, by obtaining at your hands
a few reasonable petitions, which I
will then propone, when I have by
your patience a little dis-burthened
my heavic minde, by demanding a
few things at the Prelates, once my
ministers, † *Who are ashamed to heare
what they have done, but have no shame
in doing of that which they blush to*
heare.

*Quibus en-
dendi qua
fecerunt po-*

*Non est, nullus
faciendi
qua audire
erubescunt.
Illic ubi o-
pus est, nihil
veretur, hic
ubi nihil o-
pus est, ibi
veretur.*

*Some de-
mands pro-
posed to the
Pre lates.*

*heare. Where need is they are voyd of
fcare: and where there is no need, there
they feare:* Charging and attesting
them, as they will answere to the
Iudge of all the world, to ponder
my demands unpartially, and in the
presence of God to answere them
secretly, in the cabinets of their
soules.

1. First, how they could so farre
forget themselves in so short time,
as to come to this measure of de-
fection, of pride and persecution?
Would they not have answered,
and did they not say in the begin-
ning of this their course, with Ha-
zael, Are we dogges, that we should
doe this mischief? And conse-
quently what unexpected extremi-
ty they may yet fall into, if they wil-
fullie goe on in this their wicked-
nesse, the end whereof they can-
not see?

2. Vpon what warrant they can
receive or urge the five Articles,
which may not as well inforce the
whole

whole ceremonies of England, yea the whole Romulean rites of Antichrist, as being of one kinde and qualitic, onely differing in degrees. And thus if they can think it tolerable to change my comely Christian countenance into the painted Antichristian complexion of that Whoore of Babel?

3 Whether the Episcopacie which they esteeme the principall office in the house of my God, hath any patterne in the mount : and if it hath, whether their forme of ministrati-on bee answerable to that instituti-on, or to the practise of any orthodox Kirk in the world, or to the caveats sworne unto by their owne mouthes?

4 Whether in the sight of God they thinke the maintainers of the reformed religion, or the late formalists more faithfull in their callings, and conscientious in their conversation? And therefore if it be not Pharisaisme to pronounce of
the

the fidelity of my pastors by their conforming to ceremonies: and extreme malice to think that men in all other things studying to approve themselves to God and the King, durst be bold to resist in these without conscience, for respect to any popular opinion.

5 Whether that meeting of Perth be one of my lawfull Assemblies, justifiable in the sight of my Lord and Saviour, and the constitutions thereof concluded for Canons, to bee urged upon pain of deprivation: whereupon Ministers are removed from their charges, and many soules famished, for whom he gave his life, for not conforming to a platforme blank as yet, and scarcely drawn in the Idea of their own imaginations ?

6 What warrant from Christ my King, and me, can be pretended for bringing my ministry, and me, under this new bondage in the persons of intrants forced at their admission

to sweare, and subscribe. 1. That they shall not onely maintaine his Maiesties prerogative in causes ecclesiasticall; which, what it is, or what is the extent thereof, they doe not well understand; but also the present government of the Kirk, and jurisdiction Episcopall, in all places where they shall have opportunity, either of privat conference, or publick preaching: and that they shall bee carefull by reading to informe themselves, to the end they may be the more able to withstand all adversaries opposite to the same. 2. That they shall bee obedient to their Ordinary, and all other superiours in the Kirk, speak of them reverently, and in all their prayers privat and publick, commend to Gods protection, their estate not allowed by me. 3. That they shal subject themselves to the present orders pretended to bee the ordinances of the Kirk, and to the orders, which shall be established by consent of the sayd

Kirk, meaning assemblies framed
and over-ruled by Prelates, and to
procure due reverence to the same
at the hands of others, by all the
means, which they cā use. ¶ That if
they cōtravene any of these poynts,
they shall be content without ma-
king any contradiction, to bee de-
prived of their ministry, and to be
reputed perjured and infamous per-
sons for ever. And by these oathes
and subscriptions, that they would
consider, what mischiefes may bee
wrought in the after ages, when
they are dead and gone.

¶ Whether it were more perti-
nent to deale with their brethren

Pastores facti by reason or authority? *Ye are made*
estis, non per- shepherds, and not strikers. *This is a*
cussores, nova new and uncount fort of preaching,
atq; inau-
dita est ista

prædicatio, quæ verberibus exigit fulem. Aliud est quod agitur
typho superbiæ, aliud zelo disciplinæ: Plus erga corrigendos agas
benevolentia quàm severitas, plus cohortatio quàm comminatio,
p'us charitas quàm potestas. Sed hi qui, quæ sua sunt, quæunt, non
quæ Iesù Christi, facile ab hac lege discernuntur & quæ cum domi-
ari magis quàm consulere subditis quæunt Placet honor instat su-
perbia & quod provifum ad concordiam, tendit ad noxam.

which

which will inforce faith by strokes. Pride effectuates one thing, and discipline another. Favour should be more used then severitie, exhortations more then threatnings, love more then law. But by such forms it is easie to discern, who are they that seeke their owne, and who the things of Iesus Christ, sayth the Canon law their owne paterne.

8 By what conscience, reason or law, they have deserted their flocks and pastorall charges, entred into civil place and pompe, breaking the caveats, and contrary to their alledged commission for keeping of ministers in quietnesse and peace, and vindicating the Kirk from poverty and contempt, have they taken upon them. the power of both swords against the whole subjects of the kingdome, and summarily to confine, ward, imprison, discharge, silence, suspend, deprive, authorize and exauctorat my ministers at their pleasure?

If the Lord should cause a terrible finger to come forth, and write these, and a thousand other their presumptuous dittaes upon the wall over against them, where they use to sit Balthazar-like in their sacrilegious pompe, abusing the furniture of his house; their brightness would change, their thoughts would trouble them; so that the joynts of their loynes would loose, and their knees would smite one another. I have borne them, but to my grieve and shame. They have given me cause to pronounce the curses of Iob upon the day of their birth. For they neither care to be esteemed bastards themselves, nor to brand me with the marke of an harlot. They prove *Loammi*, and would have me to prove Apostaticall. Had these my forlorne hopes, but one sparkle of true love to my spouse or me, they would resolve with Nazianzen, to undergo Ionas punishment for stilling of this tempest,

pest, and to preferre my peace to their own preferment. What can I doe but mourne, intreat, protest, rebuke, expostulate. I call therefore heaven and earth, their owne soules, the testimonies of al who have been acquaint with them, and their proceedings, to beare witnesse against them. Beseeking & exhorting them by the salvation of their own souls, by the tender mercies of Christ, by the precious drops of his blood, by that excellent price of their redemption: if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any love to his glory, to his blood, to his Gospell: and if there be any pittie in their hearts to the breasts which they have sucked, to this sinfull land, and their owne native kingdom, to returne to God, to repent them of their course, to leave off to allow, to defend, to urge that, yea and persecute for that, which of late they were wont to condemne,

and even now almost could hardly have tollerated. Let them forbear any longer (as it is to be feared, they have peevishly been doing) to fight against God, to kick against the pricke, to vaunt themselves proudly in the glory of their munition. Their craft is knowen; can they dance naked in a net, and think not to be seen? The seams of their black policies are sewed with white threed. If they shall persist to stop their eares against all admonitions, to harden themselves in rebellion against God, still to proceed in their truculent breathings, Thraasonicall boasts, and tyrannous executions, and shall for their backes and bellies, and the making up of their houses, make havock of the puritie of Gods truth, and the liberty of the kingdom of his sonne: As the Lord lives that sees them, he shal yet harden their hearts more, and at last shall tread them in the wine-presse of his wrath, and there shal be none

to deliver them.

Now my petition, backed with the authority of a mother, to your honors is, that for the glory of Christs kingdom in this land, the adorning of his majesties crowne, & quietnes of his loyal subjects, the endles praise of your selves, and flourishing of your honorable estate, and the particular comfort of the Ministers and congregations within this realme in this time of distresse felt and feared, I may by your timous intercession at his gracious majesties hands, and uttermost endeavours debtfull to God from your place, obtaine how soone occasion may be offered.

I A sufficient and ready execution of former actes of Parliament made against the fearful blasphemy of Gods name, profaning of the Lords day, and contempt of his sanctuary, and service, so universally overflowing this land, not onely in the persons of poore ignorants, in a

*Petition in al
humility to
the Nobility
and Estates
to deale with
his Majesty.*

manner tyed to these horrible crimes by a cursed custome, & beggerly necessitie : but even in the more honourable sort, whose damnable example encourages their followers to sinne without feare: with such additions as may repressse and restraine these crying abominations in all, without respect of persons.

2 A safe liberty to enjoy the profession of our religion, as it is reformed in doctrine, sacraments and discipline, and hath been openly professed by Prince, Pastors, and people of all rankes, your predecessors of worthy memory, your selves & us, all yet living, these threescore yeares by-gone, and above.

3 A full deliverance from, and a sufficient defence against all novations and novelties in doctrine, sacraments, and discipline, and specially such, as by constitutions of the Kirk, confessions of faith, louable lawes of the countrey, and long
con-

continued practise hath been condemned, and casten out as idle rites, and Romish formalities, under what soever pretence they plead for re-entry.

4 That no act passe in derogation, or prejudice of the actes already granted in favour of Reformation, liberty of Assemblies, convenient execution of Discipline, &c. or for corroboration of new opinions against the same: concerning whether Episcopacie, or ceremonies the shadow thereof, which for the peace of the Kirk by heavenly wisdom should bee rejected before they be ratified.

5 That all ministers provided to Prelacies, and admitted to vote in Parliament, be urged to observe the Act granted in their favours to that place; especially the provision expressed therein.

6 The happinesse to live under his Majesty, and his highnesse ordinary Iudges, and Rulers established

E s.

by

*Trial to bee
made by the
word.*

by lawes and custome, and that our
cause be lawfully cognosced, accord-
ing to order and justice, before a-
ny sentence passe against our per-
sons, places, & estates. In the name
of Iesus Christ intreating and com-
manding, all worldly and personall
respects let apart: yee look with a
single eye upon the matter contro-
verted, not suffering your faith in
Iesus Christ to bee blamed with
partiality: yee try all with the touch-
stone of the Temple, and ballance
of the Sanctuarie. Consider the ex-
ample of Moses, when hee saw the
Israelite & Egyptian fight. He spent
no time in rebuking them for the
strife, but drew his sword, and slew
the Egyptian; But perceiving a de-
bate betwixt two Israelites, he sayd,
Ye are brethren, why strive yee? If the
intended novelties be Israelites,
then may yee say, Why strive yee;
but if they be of that Egypt, from
the bondage wherof, the Lord your
God miraculously hath set you free,
then

then may they not be reconciled to the truth : but being slaine by the sword of the Spirit, must also be proscribed by your authoritie. Vse the triall of Elias against Baals Priests, (albeit without the miracle of Eliah) take my bullockes and theirs, that is, the urged novelties, and the possessed liberties, or alas the liberties that I once possessed, (for now whether I possesse them, or not, it is uncertaine,) lay their peeces on the altars, and on which God sends the holy fire of zeale in the powerfull preaching of the word, and consuming of sinne, let that bee received. When no man was able to discern betwixt Alexander the sonne of Herod before put to death, and a certaine craftsman like unto him, who gave himselfe out for Alexander, as though hee had escaped by favour of the executioner : the noble and wise Augustus by griping his hand, tried him to be an Artificer, and punished him

*By true
zeale.*

*By the fruits,
and not by
pretext of
antiquity, or
ourward ap-
pearance.*

him for his falshood. Would it please your honours, whilst so many learned and wise are deceived with the counterfeit face of these novelties, but to gripe their hand a little, and to try what hath beene their frootes, where they have been admitted from the beginning: ye shal incontinent finde that they have been voyd of the sap of grace, and that their best workes evidently declare, that they never were begotten, nor blessed by the father of peace. Their own maintainers confesse that the controversie about them, hath brought confusion, breach of the second command of love, rent my body into divers parts, divided my people into divers sects, and the sheep to despise their Pastors, and estranged them from the love of their flockes. It hath confirmed the prophane in their impieties, and given way to the common enemies, distracted the mindes of the multitude, and shaken their faith
 who

who for the most part knew no other difference betwixt Christ and Antichrist, but that which consists in externall shewes and formalities. It hath brought the ruine of Christs kingdome, and increase of Satans, partly in superstition, and partly in impiety. And in a word, generally hath put out the life of true religion, and brought in Atheisme. Bee not satisfied with a fashionable and superficiall triall, but examine them from the very root, and from the ground rip them up. As wise Nehemiah tried who had right to the Priesthood, by searching their lineall descent from Aaron. It was not sufficient for them to cleare their genealogie by writ from Levi, and Coath: for so the childrē of Habaiah and Barzillai had been admitted, & had brought the wrath of God with them. Men may alledge, and perhaps prove by writ, some such customs as they urge, for some hundredth years in my neighbour kirks, but

but except it can bee cleared, that they have their pedigree frō Christ, or his holy Apostles, they ought to be esteemed uncleane, and should not be receiued, as belonging to me, or my ministers. All these, and many moe, have vexed me before, and being mans inventions in the matter of Gods worship, waxed old, and weak, (As it fareth with every error contrary to the course of verity which groweth ever greener and stronger) and at last dying, were cast out of my habitations, as vile and stinking carrion, that now the opening of their grave raiseth a noysome fleur in every spirituall and exercised sense, and if they bee taken up againe, shall make many poore soules of weake constitution to perish through their pestilent contagion. It cannot be denied, but they have been defended by some, and digested by others by way of Interim, till opportunity of further reformation in the Kirks and countries,

tries, where they had place. But before this time, we dare be bold to say, never any kirk, countrey, or cōscientious Christian did so much as enter in deliberation: whether they should have been repossessed, where they have been displaced.

Let the two renowned maisters of English ceremonies, profound Hooker, and forward Saravia, be heard in this poynt. The one sayes, *In as*

much, as they goe about to destroy a thing, which is in force, and to draw in that, which hath not as yet been received, and to impose that which we think not our selves bound unto, and to overthrow things, whereof we are possessed: that therefore they are to take them to the opponents part, which must consist in one of two things: the one that our orders condemned by them, we ought to abolish: the other, that theirs wee are bound to accept in stead thereof. And the other,† he that would bring in the

qui in illis ecclesijs usum hujus vestis vellet introducere, a schismate non possit excusari, sicut nec a superstitione quicquid contra ad suam excusationem posset allegare.

*Perth assem-
bly wants a
patene.*

*Hooker and
Saravia the-
selves against
the re-entry
of Rites.*

*† A multa
sunt reforma-
ta ecclesie
que lineam
in vestem
non admit-
tunt. Et pe-
re rinari ec-
clesiam mi-
nistri et in-
fularum lev-
ite et lerno-
ja. quae
Anulicane
ecclesiam an-
num ventur.
Resp eum,*

use

use of the surplice into the reformed Kirkes, where it hath no place, cannot be excused from schisme, and superstition, whatsoever hee alledge for his excuse. As he speakes of one, so hee speakes of all.

*The moane of
the Kirk of
old under
the burd of
ceremonies.*

The drierie lamentations, & heauie complaints of the unsupportable burthen of the ceremonial yoke, powred out in all ages by the holy men of God, may provoke the compassion of the hardest hearts. Augustine in his time complained, that the Kirke was pressed contrarie to Christs mercifull institution, with such a servile burthen of ceremonies, that the state of the Iewes under the law, was more tollerable, then the condition of Christians: seeing they were subject onely to Gods ordinances, & not to humane presumptions, as Christians are. How would hee at this time have mourned for the case of other Kirks, and for the perill that I am in! Erasmus, Polidorus Virgilius, &c.

Sec. sing the same ditta. It is a certaine truth, many ceremonies; little faith. *Look how much is added to the midding of rites, as much is withdrawn, not onely from Christian liberty, but from Christ himself, and his faith; while the multitude seeketh for that in rites, which they should seek in the onely sonne of God Iesus Christ.* The greater bulk of bodily ceremonies, the lesse spirit of true devotion. The true worshippers under the Gospel shall not say, *The Ark of the Lord:* they shall forget all those outward ceremonies, and never revive them. Moses his vaile, farre more all other things, that neither were nor are frō God, is removed, and now may we with open face behold the glory of God. Then the sea about the altar was of brasse, and could not be pierced with the sharpest sight: but now our sea about the throne is glasse, clearly conveying the knowledge of God unto our minds. The Amphisij can tell, that the more

Quanto magis accedit cumulo rituum in Ecclesia tanto magis detrahitur non tantum libertati Christianae, sed & Christo, & eius fidei: dum vulgus ea quaerit in ritibus, quae quaerere in solo Dei filio Iesu Christo per suam.

shadow the lesse light. The shadow alwayes accompanies the body, sometimes it followes behinde, but sometimes also it comes before. Ye may be sure the dark body of error is not farre off, when the shadowes of ceremonies are at hand; and iustly may feare, that they are the harbingers sent before by Satan (whatsoever be mans intention) to make place for their owne substance. Oh, if the Lord would open your eyes to see the subtrill working of that mystery of iniquity. The web may be divided in mens intentions, who possibly mind no more for time to come, then they urge for the present. But in the iustice of God, punishing the world for the contempt of the truth, and in respect of Satans malice, bringing in his lye, it is all of one threed. And that which is begun by one, may be wrought out by another, entring upon the preceeding labours. Ye see not this weed growing; but it will

will be perceived to have growen.
 The seeds of Popery were secretly
 sown in the Primitive Kirke, and
 by degenerating ages grew up to
 that monstrous height, which now
 the world wonders at. But alas all
 our countrey wit is *Metanoia*, af-
 ter wit. My people are like the A-
 thenians, who (as Demades obje-
 cted to them) never intreated for
 peace, but in mourning gowns; that
 is, after they had suffered great cala-
 mitie in battell. When afterward
 ye are poysoned with error, and
 over laden with crosses, ye and your
 children after you shall be forced to
 cry out upon your owne madnesse
 and folly, that would not see and
 resist the beginnings of so great
 evils.

The remanent sparkles of natures
 light, looking upon the common
 providence of God, may let your
 Honours see, that it serves most for
 the prosperity of Kirkes and King-
 domes, that ilk constitution and

*Lights of na-
 ture, true po-
 litie, and com-
 mon equity
 against Eng-
 lish formalities in our
 Kirke.*

order in a Societie should sort with the nature, disposition, and condition of the people. My people have from the liberal hand of their God, externall abundance for the honest sustentation of their bodies, with a substantial, sound, and simple religion for the salvation of their soules. Yet farre from the artificial fulnes, whereby the Tyrian spirits, of the world do disquiet their neighbour nations, striving to subject all to their formes, that they may reigne over all, as Qucenes; against the protestations made in all the confessions of faith of other Kirkes. A single forme of policie is more fit for a plain people, and mean provisions, then the gorgeous shew of a pompous port, necessarily requiring rents, complements, and carriage, that neither this land may beare, neither wee nor our fathers have learned. Rites must have rents: their service is both cumbersome & costly: they scorne the assignations of
our

our plotted povertie; they strive
 with Staresmen, Earles and Lords
 for place & precedencie; they loath
 the preaching of the Gospell, and
 like better the chief places of estate.
 The restitution of the Kirk to her
 wonted possessions, & to her world-
 ly dignities, must goe on together
 with equall speed. Neither can so
 long experience be denied, but that
 ordinarily the estate of the com-
 mon wealth accompanies the con-
 stitution of the kirk, as the morning
 starre goes with the Sunne, which
 Constantine acknowledged in his
 grant to the Kirkes of Africa, thus
 beginning his Epistle, *Considering
 that the due observation of things per-
 taining to true religion, and the worship
 of God, brings great happinesse to the
 whole estate and common wealth of the
 Empire of Rome :* and Charles the
 8. of France lamentably experien-
 ced. For when he had faire occasi-
 ons to reforme the Kirke of Rome
 at his pleasure, and to help the Kirk

of God, he neglected both: wherefore shortly after stricken with a sudden sicknesse, he died, according to the forewarning of Savanarola, who told him plainly, that he should have great successe in his voyage to Italy, for reforming the corrupt state of the Kirk, which if hee did not, he should returne with dishonour, and God would reserve the honour of that work unto some other. All the policie of Achitophel, and wisdom of Salomon, cannot establish a kingdome, wherein the kingdome of Christ is misregarded. His true worship is the pillar and wall of policies. If the Lord remove his truth from you, hee will deprive you also of your civill liberties, and give you over into the hands of mercilesse enemies. If he spare not his own strength, and glory, but give over the one to captivity, and the other to the hands of his enemies, he shall respect you no more thē the mire in the street. The nation

nation and kingdome that will not
serve the Lord shall perish, and these
nations shall be utterly destroyed.

My faithfull ministers, and obedient children to the meanest are all
Gods people, and his majesties loyal
subjects and faithfull servants. The
testimonies of his love belong to
them all for their comfort in this
world, and safe conduct to the world
to come. As they feare God, they
honour his highnesse, they pray for
him and his children, and all that are
in authoritie, that they may lead a
quiet and a peaceable life in all god-
lines and honesty. For this is good
and acceptable in the sight of God
their Saviour, who will have all to
be safe, and come to the knowledge
of the truth. They wish from the
desires that lodge within their
breasts, long life unto his Majesty, a
secure reigne, a safe house, valiant
armies, a faithful counsel, good peo-
ple, a quiet world, *Et quæcunque ho-*
minis & Cesaris sunt vota. They

stand by that reformation, that hath been so profitable and comfortable these threescore yeares by past: giving more reasons for it, then hath been, or can be clearly answered. How can it stand then with the grounds, either of good policie, or Christian equity, for removing dissensions, to yeeld respect, countenance, support, and authority to the other party, neither having nor giving evidence of reason for their pretended novations against the received truth. Although the inferior law were inacted, (as God forbid) yet in all Christian Prudence it ought to give place to the royall law of love, and unity, as being of a more noble descent. But since unity forbids, and peace declares her discontentment in the beginning, how shall this ever contentious and unruly Hagar be heard to contest with Sarah. Were not this a way to bring a further rent and desolation upon the house of Abraham

ham. Vpon this ground, what great tollerations have been granted by Christian Emperours, and Kings, all men know, who know any thing in History. *It is better sometime to give connivence, then by untimous cures to waken diseases.* And as one sayd to Augustus, *It is a speciall poynt of wisdomē not to suffer new names, or ought else, wherefra discord may arise.*

*Interdū con-
uenerit meli-
us est, quam
intempestivū
remedijs deo-
licis incen-
dere.*

The cause wherein they stand, and for the constant defence whereof they are traduced under the odious names of Puritanes, precisians, schismatickes, Anabaptists, and the like, is an article of your honours owne worthy profession and confessiō of faith, wherof the adversaries themselves were preachers, and practisers of late, and have never yet made any publicke repentance for their former heresies. Augustine could say, albeit in a different case, *Let them exercise crueltie against you, who never were deceived*

*Iudgments to
be given not
according to
the basenesse
of the defen-
ders, but ac-
cording to
the truth.*

*Respuite
neam suscipi-
te pium.*

*Illi in vos
seuiant qui
nullo salo*

errore decepti
 sunt, quia
 vos deceptos
 vident, ego
 autem, vivere
 non possum,
 quos fecit
 in seipsum illo
 tempore, is
 nunc debet
 sustinere.

with the like error, wherewith they see
 you deceived: but as for me, I am not
 the man that can be cruell against you,
 whom I must beare with now, as I did
 comport with my selfe then. But they
 have forgotten what they were, and
 make my ministers to find the truth
 of that which is in the French pro-
 verb: *Qui son chien veut tuer, la rage
 luy met sus.* He that is disposed to have
 his dogge killed, will first have him
 thought to be madd. As I will have
 them for their part to resolve with
 Daniel, to sustaine the wrong of
 such Assyrian nick-names, and by
 the grace of the God of Daniel, wil
 have them both to abstaine from
 these impurities, and to professe the
 detestation of the least shew of
 them: So I would wish your ho-
 nours upon the other part, not to
 judge of them according to mens
 calumnies, but to the truth of God.
 And consider upon your beds, who
 they are that yeeld, & what are they
 that stand, and upon what induce-
 ments.

Ye

Ye can hardly poynt at any one of my ministers, but hee is in some good measure fitted for the work of the ministry. And howsoever according to the diverse roomes in my habitation, lesse or greater, all have not the same measure of light: some torches for more publick places, and others smaller lights for their own cottages: yet every one makes conscience of residence to shine in his own roome, both in the purity of doctrine, and life, to my great joy and your benefit, by the blessing of God upon their labours: hardly any one of the other side, but hee is either, &c. They have large rents, if not great wealth: the others portion is but meane. The one is encouraged with outward assistance, the other enfeebled with cries, crosses, and ensuing dangers: the one richly rewarded for proud practises, the other are boasted for painfull labours to clear and defend a just cause: the one, men of glorious

rious state, and great pompe in the world, the other trode upon as unworthy of the countenance of the world. The one take leasure from their charge to invent and publish their pleasure: the other have no time frō the charge of their flockes, to cleare the truth. To the one, the presses are open and free: to the other it is neither safe nor possible almost to print a few words of this sort; farr lesse labours of greater moment, and better use. The one gets money for their hungry pamphlets: the other counts charges & hazard gaine. The one are both parties and judges of the cause: the other dare scarcely make provocation in publick to the Lord Iesus. The one finally by their defection rise, and become Princes of the world: the other for their constancy are thrust downe, and tyed fast to the crosse. Wherby ye cānot but see, whether the love of the world, or the zeale of God, be the spirit that blowes in the sailes

sailes of their affections. Know yee not, that howsoever they bee counted few, silly, and of base resolution, yet if they esteemed not more of a good conscience, then they who make a covenant with death and hell, and put the evill day farr from them, they might speed as well as others in worldly projects. Can it bee denied, but they preferre the peace of their soules, and purity of their profession, to the pleasures of the world, wherewith others are pampered? Were it proclaimed by the Emperour, *Let us take from them these hurtfull riches: for that were a work of charity*, the zealots of this course would grow key cold.

auferamus illis nocentes divitias: hoc enim facere est opus charitatis.

Suffer not then poverty, paucity, pusillanimity, prisonings, wardings, difficulties of writing, printing, uttering and countenancing Gods cause, and thousands of such disadvantages, be a prejudice to that truth, whereof ye are convinced in your mindes. Be not deceived with
this

this new, fond, and false glosse of
indifferencie : look to God, to his
word, to the parties, to your owne
soules, and to that great day of the
revelation of Christ Iesus. As the
pretext of conformity, the visor of
unity, the null-authority of a pseu-
do-synod, wanting formality, ful-
nesse, and liberty, should not bee a
Gorgons head to terrifie them : so
should it neither by serpentine flight
deceive you.

*Conditions of
conformity.*

In conformity there is to bee re-
spected, 1. The substantiall truth of
God, wherein all true Conformi-
tants must agree. 2. The sincere mi-
nistry, and sorts of ministers ap-
pointed by the sonne of God for
our edification in the truth. 3.
Christs incommunicable preroga-
tive in appoynting of the Sabbath,
and solemne ministrations of the
word, sacraments, and discipline. 4.
The edificative use of these minist-
rations in the severall ages, Kirks, &
kingdomes of the world. 5. A clear
distinction

distinction between divine and ecclesiasticall rites, the indifferencie in nature, the expedience of use, the diversitie in practise of ecclesiastical: according to the saying. *It is not possible to take up all the diverse rites of all Kirkes in all countries. No religion observeth the same rites, albeit it embrace the same doctrine of rites.* The attempt of the contrary, will still prove, as from the beginning, a malady a thousand fold worse then the moraine of ceremonies. And without these conditions, a conforming with men, is but a contesting with God. As for the conclusions of men, *Tout proposition humaine a autant d'autorite quel'autre si la raison n'on fait la difference,* Even so are the sentences of all Kirkes equall, except the authority of the word make the difference. Belongs not the judgement of discretion to all Christians? Shall my children with weathercockes, be caried with every uncertaine winde of mens mouthes,

Impossibile fuerit omnes ecclesiasticas quae per civitates sunt & regiones ritus describere. Nulla religio eandem ritus custodit, etiam si eandem de illis doctrinam amplectitur.

mouthes, like fooles runne with the cry, & suffer themselves like beasts without reason to follow the dreave. This were to make every constitution like Nebuchadnezzar his Image, and Roman-like to make the name of the Kirk the rule of all religion. Can that one null-assembly, the nakednesse whereof is now layd open to the eyes of the world, beare down all the formall, full, and free counsels of this nation before, and all the determinations and constitutions of your worthy forefathers of blessed memory. *Who can enter in fellowship with them, who defend not their own conclusions?* My ministers have clearly testified by their admonitions presented to the Parliament holden at Perth in the yeare 1606. in generall assemblies, and at other occasions before and since, their detestation of all novelties and novations of that sort thrust upon mee. Many a one that hath consented thereto in shew, and for worldly respects

*Quis ferat
eos, qui aliā
quāpiam sy-
nodum præ-
ponunt Ni-
cinæ. At qui
non potius
oderit eos
qui rejiciunt
par. ū decre-
ta, & præ-
ponunt recē-
tiora nuper
Armini,
contentione,
& vi expres-
sa. Quæ cum
illis homini-
bus societate
inire velit,
qui ne quidē
sua ipsi tu-
entur.*

spects, resting yet unperswaded in
 their own minds, and unable to per-
 swade others of the contrary judge-
 ment, if they saw the day of their
 liberty, & were free from the stroke
 of worldly inconveniences, would
 cry with the Bishops of Asia, *Not by*

our owne wils, but by necessity, have we Nos non no-
 stra volunta-
 te, sed necessi-
 tate adducti
been moved to subscribe: we consented
with our words, not with our hearts. subscripsi-

And to declare, that that act was mus: non a-
 unlawfully begotten, the fathers of nimo sed ver-
 it would deny that they begat it bis duntaxat
 with that face, & force, that it hath consensimus.

brought with it into the world.
 Your honours may remember also,
 your owne religious provision ex-
 pressed in that act, whereby mini-
 sters are permitted to vote in Parlia-
 ment. The particulars of their place
 and office are remitted to be treated
 by his Majesty, and generall assem-
 bly; but prejudice alwayes of my
 jurisdiction, and discipline, establi-
 shed by actes of Parliament made in
 any time preceeding, and permitted
 by the sayd acts, to all generall and

provinciall assemblies, and others
whatsoever my presbyteries and
Sessions.

*The poynts
controverted
are material.*

Men may muse at the matter, al-
ledging that my children make
mountaines of mots, tragedies of
trifles, and raise a noyse about things
indifferent, circumstantial, acciden-
tal, and that with their brethren. But
first it can be no prejudice to them,
or the cause they maintaine, that
they stand in it against their bre-
thren: seeing they are defenders of
themselves, and not persuers of their
brethren. The promise, Rev. 14.
13. Blessed are they who in the last
time suffer against the beast, as well
as they who in the first times were
persecuted by the heathen, belong-
eth to them. For if the Lord mea-
sured sufferings by the inequality of
his enemies, and not by the equity
of the cause, there would bee great
disparagement betwixt the Martyrs
put to death by the Pope, and the
persecuting Emperours. Neither
is there any suffering here, but for
that

that which is papall. It is no shame for them to suffer that of their brethren, which Christ suffered: neither is it honour to their enemies to doe that, which Iudas did.

The Spirit of God Revel. 2. speakes more comfortably to the kirk of Smyrna, a figure of the Christian Kirk under Constantine troubled with intestine enemies: then to Ephesus representing the primitive Kirk invaded by the heathen. *I know thy workes, and tribulation, and poverty, but thou art rich: and I know the blasphemy of them which say they are Iewes, and are not. Feare none of these things, &c.* Let him therefore that is righteous, be yet more righteous, and he shall have a crown in the end.

Next, let them be considered 1. in the urgers intention. Whatsoever they be in valuation, they are not of so small moment. For albeit they bee concluded by way of counsell, and not of command; albeit that conclusion want a sanction; albeit

no punishment bee determined by law; and albeit that Synod be known to be null, yet they lay upon the transgressors, and for their cause, upon their innocent families and congregations, the heaviest of all punishments, except death: and to some equall with death, if not more bitter, and intollerable; heavier then for non-residence, idlenesse, error, wickednesse, scandall. In deliberation they are talked of as indifferent, but in execution they are enforced as most necessary. A necessary conclusion inferred upon indifferent premisses. Anticeremoniall Christians more rigorously used then Antichristian practisers of ceremonies. Papists without prejudice to their lives, livings, and liberties, enjoy the comfort of the country. To his Majesties loyall and religious subjects, is denied favour to sigh at home in the cause of publick and privat grievances; and to go with the armies of Israel against the Philistims of Rome. Let a man
 be

bee Paules presbyter in every poynt, yet a mote of ceremonies shall marre him. Let him be a Demas, or Demetrius, a formalizing ceremony shall accomplish him. Is not this to neglect the greater things of the law? Is not this to make the precepts of God of no force for mens traditions? To love themselves above God, and to bee wedded more to their owne wits, then to his divine wisdom.

2 In their bitter effects of changes brought upon the preaching of the word, ministration of the sacraments, discipline, confession of faith, and the whole worship of God in so short time.

3 In respect of the practise of religion so frequently, and ordinarily to be performed of all: that no man can either bee ignorant or carelesse of any poynt, but must bee settled and thoroughly resolved in all, except he would hold his soule on a perpetuall rack, and make his whole devotion and service doubtful.

and comfortlesse.

4 According to the confession of both parties, tending to the honour or dishonor of Christ, serving either to beautifie or deface his spouse, and to the edification or destruction of weak Christians.

5 In the estimation of some holy martyrs: who, howsoever in their prosperity they cōtended for them: yet neere the time of their martyrdom, when their minds were most unpartiall, condemned them for foolish and abominable. And in the judgement of many worthy men, suffering bitter persecutions for the like: as for *officium Ambrosianum*, the service of Ambrose against the lame Liturgie of Gregory, and refusing to practise in matters of farre lesse importance. If yee looke to the fountaine, yee sustaine a common cause with all the Saints, who in any age have opposed themselves to the current corruptions of the Kirk & Kirkmen in their time: such as Basil, Ierome, &c. The
Albu.

Albigenses contemptuously stiled
Apostolickes, the Waldenses called
Puritans, &c.

6 In consideration of the change
brought upon me, and of the course
of my declining from my former
perfection, my errors now may bee
smaller : and yet my case is worse,
then in my growing dayes, when
I was wrastring against greater infir-
mities. My lukewarmnesse then
was a way to, and a degree of heate,
but now after my zeale, I am be-
come Laodicean, waxing colder
frō day to day : And increase (with
Vincentius) I love; but defections
& changes I loath. *Our bodies (sayth
he) albeit in processe of time they grow,
yet they change not. The same mem-
bers, the same joynts are in children,
which are in men, though in the one
stronger and greater; in the other smal-
ler and weaker. But if the shape bee
turned into another kinde, or any thing
be added to the number of the members,
or taken from them, then either the bo-
dy perissheth, or becometh monstrous, or*

at the least becomes weak. It is right so in religion, if we begin to make changes, wherof the kirk of Christ should be a diligent keeper, changing nothing, diminishing nothing, adding nothing. I admit no alteration for indifferent that tends to Apostasie, and not to accretion.

7 Considered in themselves, & not in relation to other things more necessary. A leg or an arm is necessary for a mans body, yet not in that degree, that it is necessary for the life, as the soule. I may live, & be the kirk of God, so long as Christ by his spirit breathes faith into my soule. Yet wanting the least thing which God hath ordained, and receiving supply of a leg of wood from mens artifice, I can never bee beautifull in Gods sight, nor cheerfull in performing my own actiōs; but pines & dwines away, til at last nothing be left, but a stinking carkasse, unfit both for the habitation & celebration of the majesty of my God.

8 Whatsoever they be in themselves, and

and in their own nature, yet falling under our use and practise, they become to us either good or evill, and consequently, either sin or acceptable service, wherein *Scandall* beares so great sway, *that for avoyding of offence arising upō weaknes or ignorance, all actions, albeit never so lawfull and profitable, which are not necessary to salvation, are either to bee left off, or kept up, or at least to bee put off till another time.* Woe bee to them not onely who give offences, but by whom offences come.

9 The Fathers in the primitive times, partly preferring the Vernish of the Iewes religion, and the pompe of Paganisme to Christian simplicitie. And partly with greater zeale then knowledge, desirous to enlarge the boundes of Christs kingdome, by drawing both Iewes and Gentiles unto their profession, did change sacraments into sacrifices, Pastors into Priests, Tables into Altars, Prayers into Liturgies,

propter scandalum, quod vel ex imbecillitate vel ex ignorantia nascitur, declinandum, omnes quantumcum-

que recte aut utiles actiones quæ ad animi salutem non sunt necessaria præmittendæ vel occultandæ aut saltem in aliud tempus differendæ sunt.

Thom. 2. 2. e q. 43. artic.

Saturnals into Christmasse, &c. And pestered the Kirk then, with heapes of their ceremonies.

Quod consilium specie prudens, re anceps, eventu infelix, hodieque lugendum & luendum est Ecclesia sayth Tilenus, whatsoever some talke now of his Palinod in particulars. It was not lawfull for the heathen Poets to borrow matter from traditions of Scripture, and in their allegorizing veine to persue them for their purposes of profanity. Lesse tollerable for the spouse of Christ to begg ornaments from enemies, whether at Ierusalem, or Athens. But farrest from indifferencie, and most intolerable in you, who ought to bee wise by the dolefull experience of others, to walk again upon the same snares, after yee have escaped twice, to make shipwrack, to lick up your own vomit, and to make your sins once of a simple die, now to bee of a scarlet colour.

10 By reason of the warrant, which they seek without the bounds of

of the law and testimony. Yee have no other Ephod, no other Vrim and Thūmim but the light of scripture. Herein as in the breast of your high Priest, may yee see and read the will of God for your direction in all your actions, as they are actions of a Christian, even your naturall and civill actions, farre more your religious duties. So that albeit yee can neither conclude affirmatively, nor negatively frō the words of mē; yet were your knowledge as ample as the Scriptures, and could your faith adequat the largenes of the revelation therof, ye might inferre a conclusion both wayes from them.

In all these considerations they can bee no indifferent judges, that call them indifferent. When it was objected by Mauritius the Emperour to Gregorie, that he busied the Kirke with a needlesse contention, when the question was about the name of universall Bishop: hee answered, *That some things are, frivolous, and not hurtfull, other things*

Quaedam frivola & innoxia, quaedam frivola & noxia.

frivolous

frivolous and hurtfull: albeit indeed there be nothing frivolous in the matters of God. Carnall men have coined with their wit, a new Category of indifferent things: and have made the *Genus summum* their own wil. The propheticall & princely office of Christ is no lesse perfect, then his priesthood. And he that either addeth to his word or discipline, or yeeldes not obedience to them in every poynt, can have no comfortable hope of full redemption by his sacrifice. It is a fearfull judgement, and a wide doore to finall excecation & hardnes of heart, first to revolt, and peevishly to rebell against the light once received, and now to be guiltie of affected ignorance, closing your eyes against ingyring knowledge. Albeit Pastors who are to teach others, in respect of their office and place, be bound to know many things, which others of another condition and vocation are not, yet considering the occasions and means offering things
to

to your particular consideration, e-
ven secular persons, and privat men
are bound to know & beleieve that,
whereof Pastors themselves not ob-
serving it, may bee safely ignorant.
Refuse not, resist not the least truth
of God for pleasing of your selves,
or others. Albeit any of my mini-
sters might with Ambrose, speaking
to Theodosius & Valentinian, say,

*Hope of his
Maj. graciouse
favour.*

*imperial to refuse the liberty of speking,
nor pastorall not to speak that which he
thinks. In Gods cause who shal ye heare,
if yee heare not Gods minister, by whose
greater danger ~~see~~ is comitted. Who dare
be bold to speak the truth unto you, if the
minister be not bold? Yet far be it fro
them to utter any thing, that may
exulcerat his meeknes, or provoke
their dread soveraigne to wrath. As
Emperours know (saith Tertullian)
who gave them the Empire, they know
that it was even the same God who gaue
unto them to bee men, and to have hu-
mane soules, they will perceiue that
hee onely is God, in whose onely power
they*

*Quod neque
imperiale sit
libertate di-
cendi negare,
neque sacer-
dotalis quod
sentiat non
dicere. In
causa ve-
ro Dei quem
audies si sa-
cerdotem non
audies: cuius
maiori pecca-
tur periculo:
quis tibi ve-
rum audebit
dicere, si sa-
cerdos non
audeat.*

they are so with him. My children
 acknowledge, that after God, Kings
 are in order the second: and among
 all the first. It becommeth them to
 feare God, and honour the King,
 who should be as an Angel of God,
 a defender of the faith, a nurse fa-
 ther of the Kirk, and a comfor-
 table refuge unto the poore, and
 simple, in time of need. It is no
 small part of the hope of my happi-
 nes, that his majesty hath declared,
 that by the grace of God he is set &
 disposed, equally to love and honor
 the learned and grave men of either
 of these opinions, avowing his sin-
 ceritie in that religion, which hee
 ever constantly professed. And
 confessing, that if his conscience had
 not resolved him, that all the reli-
 gion professed by him and his king-
 dome, were not grounded upon the
 plaine word of the scripture (with-
 out which, all poynts of religion
 were superfluous, as any thing con-
 trary to the same is abomination)
 he had never outwardly avowed it
 for

for awe of any flesh. He calleth it
the religion wherein he was brought
up, and ever made profession of,
wishing his sonne ever to continue
in the same, as the onely true forme
of Gods worship. He purgeth the
good men of the ministry that like
better of the single forme of policie
in our Kirk, then of the many cere-
monies of the Kirk of Englad. That
are perswaded that their Bishops
smel of a papall supremacie, and that
the surplice, the corner cap, &c. are
the outward badges of Popish er-
rors. And praises God, that there is
a sufficient number of good men in
this kingdome, and yet they are all
knownen to be against the forme of
the English Kirk. And shall yee
think now, that his Majestie will ei-
ther cease to love, and maintaine his
owne loyall subjects for slow pro-
nouncing a sentence in so old a con-
troversie: or will impaire the liber-
ties of the kingdom of Christ, who
hath added so largely to his domini-
ons? But rather as hee is the Lords
Lieutenant

Lieutenant, bearing the sword to punish transgressors; so as defender of the faith he wil procure and protect the liberty of his subjects, wherewith Christ hath made them free, and save them that they be not intangled again into the yoke of bondage. It is a work worthier of his majesties gift, and place, to begin to reforme, where his worthy predecessors left, then to end where they began. To set my sister of England at libertie, which she hath long desired, then to bring mee, who have been so long free, to servitude, which I never deserved. The speech of Gregory brought by

*Sed mihi
placet sive in
Romana, sive
in Galliā, sive
sen in qualibet
ecclesia
aliud invenisti
quod plus omnipo-
tenti Deo
possit place-
re, sollicite e-
ligas. Et in
gloriam*

Beda, is very good. It pleaseth mee, sayes he, that whether in the Roman, French, or any other Kirk, yee have found any thing, that may more please the Almighty God, that yee carefully make choyce of that. And in the English Kirke, which yet is but new in the faith, whatsoever yee may collect of many Kirkes, by speciall institution, yee establish: for things are

not to be loved for places, but places for things. His highnesse will never in the most indifferent matters upon his mere pleasure enjoyne any thing that may destroy these poore and tender soules for whom Christ died, which were to fall in the greatest breach of the law of Charitie. Prelates would have his Majestie to think, that his royall authority is supported by the shadow of ceremonies, and would have the subjects to think, that there is no support of ceremonies, but royall authoritie. Forbearing in practise, onely in love to the salvation of other brethren, without contempt, will bee esteemed of his majesties wise heart, to be better service, and obedience then their lies, and temporizing conformity: who bring the blood of multitudes of soules upon the whole body of the countrey, a sinne in Gods sight worse then rebellion. How could his Majestie trust my ministers in any thing, if hee knew not (as The-

ecclesia quam ad fidem nova est, institutione, principia quae de multis ecclesijs colligere potuisti, infundas. Non enim pro locis res, sed pro bonis rebus loca amanda sunt. Ex singulis ergo quibusque ecclesijs quae pia, quae religiosa, quae recta sunt, collige: et haec quasi in fasciculum collecta apud Anglorum mentes in consuetudinem deponere.

odofius sayd to Ruffinus of Am-
 brose) that they wil not transgresse the
 law of God for any respect to imperiall
 power. Constantius accepted of
 them as most loyall subjects to him,
 who were most faithfull and precise
 servants of God. I wil never doubt,
 but his highnesse will thinke them
 honestest men, that give him that
 which is due, then that which hee
 will not take. Albeit Courtlie para-
 sites alledge through want of better
 reason, that ceremonies are not so
 much stood upon as obedience, e-
 ven as God tried Adam with one
 apple: yet his Majesty can tel them,
 that humane lawes do bind the con-
 science, not because of the meere
 will of the law-giver, but by reason
 of the utilitie & equitie of the law.
*Non ex voluntate legislatoris, sed ex
 ipsa legum utilitate, & ratione.* And
 that it becommeth Christian sub-
 jects to profess disobedience in
 things evill, and against God, pas-
 sive obedience in things injurious,
 and unprofitable, and active obedi-

ence in things lawful, profitable, ex-
 pedient; wherein by Gods grace, my
 ministers shall be found most cheer-
 full and ready. That their scandall
 in this is not humorous, or Pharisaicall,
 may be easily tried by their o-
 bedience to Cæsar in all matters, e-
 ven of greatest difficulties, being rea-
 dy, as becomes them, to spend their
 goods, lands, libertie, and lives, for
 his preservation, and counting no-
 thing sufficient to redeeme his hap-
 pinesse. The Lord reprove them
 who slander his loyall subiects, and
 let the judge of all the world deter-
 mine, whether of the parties doth
 better establish lawfull authoritie.
 As hee was reputed sacrilegious in
 the time of Antoninus Pius, who
 set not up his Statue in his house;
 so let him be Anathema, who car-
 ries not his Majesties name and glo-
 rious estate upon his heart to God,
 and prayes not for his royall person,
 hopefull progenie, and happy suc-
 cesse to the Lord; with whom is
 wisdom and strength, *who looses*

the Garter of Kings, and girdle their
loynes with a girdle, who leadeth Prin-
ces away spoiled, and of whose wounds the
mightie. In his hand is the heart of
the King, no other revers of waters in Al-
beit in the judgement of men long-
ing for the small subversion of the
truth, and defacing of the King, my
most faithful Patrons bee ready to
slip with their feet, and to fall from
his Majesties favour, yet will they
maunt the mantle of men, scatter
all the clouds of their Reale, and in
the end, with Ioseph, powle out the
bowels of his compassion upon
them. Neither wisdom nor ambition
can root but affection. He will tra-
ther with Antoninus Pius save one
true subject, then slay many ene-
mies. Kings ought as a rule put in
of their supreme prerogative, as
God doth his power of working
miracles. Remember, O King,
that my glorious Spouse is the
Prince of the Kings of the earth
and will bee supreme in his owne
king. Remember when I hee do thus
other-

Neque Phi-
losophia, ne-
que imperiū,
sollit affectus

other wayes a religious Emperour,
was desired to take order with the
tyranny of Flavianus, spirituall ty-
rants in the Kirk being no lesse un-
sufferable then the civil in the com-
mon wealth. And when hee had
answered, that hee had taken upon
him the defence of Flavianus, that
Flavianus cause was his cause, that
the things objected against Flavia-
nus, were objected against him. That
it was sayd of him, that he had grie-
ved them, who he should have made
to rejoyce, & had made the rejoyce,
whom he should have grieved.

Many speeches, as yours, are
offered to your Princely consi-
deration, but the disposition is of
the Lord, whom we pray to grant
that the best cause may have the
first lot. And who knowes, but your
Honors are advanced at this time to
intercede for me, that his highnesse
may blesse and reward you for hin-
dering hard courses against his
harmlesse ministers, and most dute-
full subjects, sincere professors of

*Supplication
to the Nobili-
ty and E-
states urged
for that end.*

the Gospell. Dorotheus and Gorgonius, men of great authoritie and place, and of the Emperours private chamber, when they beheld the punishment of one Peter with them spared not to say, *Wherefore O Emperour, why doe yee punish in Peter that opinion, which is in us all? Why is that in him counted an offence, which wee all confesse, wee are of that faith and religion which he is off.* The truly noble Terentius for all other suites, which the Emperour desired him to make, craved onely liberty for Christians, and being refused of that, gathered up the peeces of his riven supplication, and could not be induced to seek any thing else. The Lord requires not onely profession, but confession at your hands in this case. When can yee better make your affection knowen, then when the Lord Iesus in the persons of his spouse, and your owne mother, becomes a petitioner unto you. As yee would wish to see his face in mercy in that day of his second com-

comming: make not by your un-
 kindnesse his countenance to fall
 down upon you now, send him not
 away with a repulse. He hath run
 many times like the Roe, or the
 yong Hart, over the highest moun-
 taines of difficulties, to succour you
 in your distresse, when ye have cal-
 led upon him. Let no pretended
 impediment be an hinderance unto
 you to help his cause most instantly
 suing for support at your hands. If
 there bee any iniquity in my chil-
 dren, let them suffer for it, spare
 them not. But if they be innocent,
 smite them not. Open your mouth
 for the dumbe. Iudge righteously
 the afflicted and poore. Deliver the
 oppressed, that they may offer sacri-
 fice and pray for the life of the king
 and his sonne. If hard courses be
 taken against faithfull ministers
 and people, let not your honours
 wash your hands of that harme. It
 is all one to doe them evill, and not
 to helpe them against wrong done
 by others. The hoast of Israel spake

in great courage for the life of Jonathan, and Jonathan for David to the danger of his life. Ebedmelech spake a good word for Ieremie, and was saved when his master Zedekias was slaine. But curse yee Mgoz, curse the inhabitants thereof, because they came not to the helpe of the Lord against the mighty, although they had no hand against them. God that hath given you grace and credit with his highnesse, requireth that ye bestow it upon his matters; and that yee reserue it not for your own. Remember the example of that worthy Courtier Nehemiah, who esteemed a libertie to build up the walles of the Citie of God, a sufficient reward for all his faithfull service. As your sollicitude is great to leave the common wealth, and your own honorable houses in good case: so dilapidat not my libertie. Leave me not, of whom ye have both your first & second birth in worse estate, to your own incredible griefe, and the desolation

desolation of your posterity. *venistis marmoream ne relinquere la-
teritiam.* Vpon the wall that yee
have found rather build a palace of
silver, *Cant. 8. 9.* It was that name
of Iehovah, and holinesse to the
Lord put upon the head of the high
Priest, that was the greatest beautie,
and crowned all the other inferiour
ornaments. The truth of religion,
and the purity of your profession, as
it hath been, so let it still bee your
glory; and the luster of all these in-
feriour gifts, wherewith the Lord
hath enriched you. As this is the
first great triall of your hearts, Love
to Christ and me, so it may be your
last occasion. It is not long, since
the places, which ye possesse, were
filled with your ancestors of wor-
thy memory, (whose constancy in
defending the liberty of Gods wor-
ship, is frequently observed in your
owne history) who now are passed
to their eternitie; and ere be long,
according to the succession of ge-
nerations one after another, others

shall have their time of your present
 dignities, both in degree and con-
 tinuance. Bend your wits and cre-
 dit to do good, while ye haue time.
 Hazard not the happinesse of your
 eternity. Do not that, which at the
 least, while yee live, will be a bleed-
 ing wound in your soules. Set your
 eyes upon him, that is invisible, and
 that recompence of reward: so shall
 yee esteeme the reproach of Christ
 greater riches then the treasures of
 Egypt. And shall choose rather to
 suffer affliction with the people of
 God, then to enjoy the pleasures
 of sin for a season. The Lord who
 searcheth the reignes, sees you, and
 the secrets of your deliberation, and
 conclusions, and could make them
 to sound again outwardly in your
 eares, and to the hearing of others.
 All your thoughts are legible to that
 piercing eye, from which nothing
 is hid. Look not what ye may say
 for your excuse, or what one partie
 may say against another, whether in
 private conference, or publick veli-
 tation

tation by print, or dispute. But in the sight of God consider upon your beds, by the light of his spirit, whether of the two courses from the beginning ye find to be of, through and for God. And we have no great feare, but ye shal be moved to break down that wall of ceremonies, hurtfull to all, and profitable to the souls of none: that both the houses may be one, as the Lord himselfe abolished the Iewish ceremonies, and put none in their place.

I have many children, some aged, some poore, some consumed with godly griefe, not so much for their own trouble, as for the decay of purity, and my desolation. They would doe all things for pleasing all parties, wherein God is not displeased, and their consciences not disquieted. But the honour of God, and peace of their soules, they dare not but regard. And albeit obedience to the word should destroy their own & all other mens worldly estate, yet they must still and incessantly

continually urge it. If in times past
 your honors have been pleased to
 heare some of them in pulpit, and in
 privat, in the matters of religion;
 and have not despised their spee-
 ches, when there was greater pro-
 bability for suspition: there is grea-
 ter reason now, when they are in ha-
 zard of suffering, to beleeve, and take
 to heart, that which they say, and re-
 quire. Whereof as they must be cou-
 table to the eternall Iudge of all the
 world; so shall yee be for your hear-
 ing, and shall not escape his hand, if
 yee harken not, for disobedience to
 the truth. The world may well
 dally for a time, and make men so
 drunke with the wine of wickednes,
 that through security they may
 thinke themselves safe. But be assured,
 when the Lord shall searsh Ierusa-
 lem with lights, and enter to the fie-
 ry tryall, every abomination shall
 kythe in the own colours. If ye hold
 your peace, God will provide for
 his owne children. But behold hee
 commeth shortly, and his reward is
 with

with him, to give to every man accor-
 ding as his workes shall bee. Al-
 beit my messengers may now cry
 with the prophet, Who beleeves
 our report, yet that dreadful sen-
 tence shall make the soule once
 brought within the sight of death,
 to tremble and quiver. God wil not
 be mocked. If the righteous scarce-
 ly be saved, and God spares not his
 Angels, where shall they appeare,
 who make marchandise of his truth;
 albeit at the highest rate of honour
 and wealth? The whole word of
 God, his law, promises, and threat-
 nings, his practises, and the works of
 providence cannot prevaile with
 the senselesse soules of men. But
 death so violent are his perswas-
 ons, and his might so unresistable,
 at his first approach, shall make every
 heart to beleeve and feele, that all
 the workes under the Sunne are but
 vanity. The conscience and happy
 remembrance of one word uttered
 or suffered for Christ, his crowne,
 his truth, or his needy members,
 shall

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shall at that time fill the soule with
greater joy, then all the crowns and
kingdoms under heaven. And what
is then left to the godlesse, craftie,
and merciles wretch, that laugheth
at my death, and daunceth at my fu-
nerals: when men afflicted cry un-
to the Lord, and he heareth them.
But thou hast proved in the end victo-
rious, O Iesus of Galilee.

Vicisti Ian-
dem Galilee

I conclude with that of my be-
loved Bernard, I owe my selfe unto
God for my creation, what shall I giue
for my restoration, especially being re-
stored after such a manner: neither was
I so easily restored as created. In his
first work hee gave me unto my selfe: in
his second, he gave himselfe unto me, &
by giving himselfe, he hath restored me
unto my selfe. Being therefore given &
restored, I ow my selfe for my selfe, and
so ow my selfe unto God by a double
right. But what shall I render unto God
for giving himselfe unto me. For though
I should giue my selfe a thousand times
for recompence, what am I in compari-
son of him. And I add, that seeing all
my

my well-doing can be no recompence unto him. I wish the increase of his glory by a second restitution of me unto my selfe, by giving himselfe now the second time unto me; and am content to be put to a greater perplexity, not knowing what to render, that his mercies yet may be the greater. O that it would please him yet again to pittie me. At least, let all the blessed of the Lord keep themselves from troubling the preachers of peace, and bringers of blessings: let them be stout, stedfast, and play the men, that they may all run out their course with joy, and report that excellent price conquered by the blood & bitter sufferings of Iesus Christ my spouse, now at the right hand of the father; for whose revelation I am waiting daily, that my marriage may bee perfected, and I with all the Saints may enter into the ioyes conquered by his bitter suffering. To him with the Father & holy Ghost be all glory, praise and honor for ever.

FINIS.